

**The Loss of Meaning in Translation:  
Its Types and Factors  
With Reference to Ten English  
Translations of the Meaning of the Qur'an**

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Mohammed Jumei

## **Abstract**

This work examines ten English translated versions of the meaning of the Qur'an chosen in considerations of different factors. The date of the version and the background of the author represent the main factor behind the selection process.

The aim of this study is to provide a theoretical analysis of the main trends of the translation theory, which was applied on the practical parts of the work. As for the practical parts, the study aims to analyse the source language and the target language texts in order to identify the loss of meaning in translating the Qur'an into English so that the translatability of the Qur'an could be assessed.

The study adopts text analysis to find out the linguistic characteristics of both source language and target language texts. It also makes comparison between the different target texts on the one hand and between them and the original text on the other hand. The study, however, tries to base its findings on a more general linguistic framework.

The study consists of five chapters. The first one is the introduction. The second one is the theoretical setting in which many theoretical issues related to the scope of this study have been analysed to set up a theoretical framework to be used in approaching the practical parts of this thesis. The third chapter is the lexical meaning where the loss of meaning is discussed in terms of the linguistic, cultural and phonic levels. Some aspects of the loss of meaning, as found out in this chapter, are related to linguistic factors, but other aspects are related to issues beyond language. The fourth chapter is the syntactic meaning where the loss of meaning is dealt with on the syntactic/grammatical level. The fifth chapter in this thesis, however, is the conclusion in which the results and the recommendations of this work are presented.

The study results were all related to the main results, which are that the Qur'an is an untranslatable text; it could not be reproduced adequately into any other language. That is to say that the loss of meaning in the English translated versions of the Qur'an is inevitable and this, in fact, supports the issue of the Qur'an untranslatability. The main recommendations in this regard are that the translation of the Qur'an should be carried out by more than one translator; a committee or an organisation should stand for this more important task. The existing English translated versions of the Qur'an should also be revised from time to time for many reasons could be related to new views in understanding the Qur'anic text or in relation to the interpretation, or changes in the language into which the translation is done, or new ideas regarding the communication and translation theory.

TRANSLITERATION TABLE

ا	a	ز	z	ق	q
ب	b	س	s	ك	k
ت	t	ش	sh	ل	l
ث	th	ص	ṣ	م	m
ج	j	ض	ḍ	ن	n
ح	ḥ	ط	ṭ	ه	h
خ	kh	ظ	ẓ	و	w
د	d	ع	‘	ء	’
ذ	dh	غ	gh	ي	y
ر	r	ف	f		

short vowels

ـَ a

ـِ i

ـُ u

long vowels

ـَـ ā

ـِـ ī

ـُـ ū

ى á

diphthongs

ـَو aw

ـِـي aī

doubled

ـَــ aww

ـِــ ayy

ـَــ uww

ـِــ iyy



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*Chapter 1.**Introduction***1.1 SCOPE OF THE STUDY**

The general area of this thesis is in translation, and the specific topic is related to the loss of meaning in translating The Qur'an into English. Ten English translated versions of The Qur'an have been examined and selected as the basis for this study. This thesis concentrates mainly on two types of meaning: the lexical and the syntactic. Within each of these meanings there are several sub-kinds related to the main type. To illustrate and support the argument of this study various Ayahs (verses) of The Qur'an have been analysed.

Interpretation of texts will be based mainly on some of the classical and contemporary works of The Qur'an: Ibn-Kathir, Al-Tabari, Al-Jalalain, Al-Qurtubi, Al-Zamakhshari and Al-Shawkani among the classical interpreters and Sayyid Qutb among the more recent ones have been consulted.

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Additionally, Arabic and English dictionaries and number of linguists' works in both English and Arabic have been taken into account in linguistically analysing The Qur'anic texts and their translations.

## **1.2 RATIONALE**

In reading the available translations of the meaning of The Qur'an into English, one common feature that is noticed is the loss of meaning when compared with the source language, this loss of meaning is often quite apparent for those who have even a fair portion of knowledge of both languages. The shortcomings of the current English translations of The Qur'an in terms of conveying the meaning of the source text is the main reason behind carrying out this study.

To the best of the author's knowledge, there is no published study devoted to the problem of the loss of meaning in the English Qur'an translation from a linguistic and applied translation perspective. The issue of translating The Qur'an has generally been dealt with from a theological and historical point of view. The modern reader needs an answer to the question: why do all translations of The Qur'an into English suffer loss of meaning? This study is an attempt to address this question by exploring the linguistic, cultural, rhetorical and phonic factors behind the loss of meaning of the English translated Qur'an.

## **1.3 AIMS OF THE STUDY**

This study comprises a theoretical and practical part with two main corresponding aims. First, it aims to provide a theoretical analysis of the main trends in translation theory, which will be applied in the other part of the study. This aim revolves around providing a model of analysis to approach The Qur'anic text in the source language on the one hand and their English translated versions on the other. The second aim of this study is to analyse the target language texts of The Qur'an in terms of the loss of the lexical and syntactic meaning. The thesis will study the loss of meaning in a number of

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selected Ayahs; it will pursue the loss of the denotative and connotative meanings in their lexical, grammatical, cultural, phonic and rhetoric levels. The study, in other words, will investigate the Arabic Qur'anic text and the target language translations of The Qur'an to illustrate the differences and the changes, lexically and syntactically, between the source texts and the target texts which refer to the meaning, which is lost during the translating process. That is to say that the aims of the study are to demonstrate the various mistakes, mistranslations and misrepresentations of The Qur'an into English, which result in the loss of The Qur'anic meaning in the target language. Therefore, this study will assist toward improving the Arabic-English translating process in genral and help avoid the shortcomings and mistakes in the future Qur'anic translations.

#### **1.4 HYPOTHESES OF THE STUDY**

A number of hypotheses regarding The Qur'an and its translations motivated the research; these hypotheses are arranged as following:

1. The Qur'an is untranslatable; it is untranslatable in terms of its linguistic structure and rhetorical style, as well as its grammatical and phonic aspects. The untranslatability of The Qur'an can be demonstrated by numerous instances of its Ayahs at the lexical and syntactic level.
  2. The loss of meaning in translating The Qur'an is inevitable; The Qur'an, as a sensitive text, cannot be translated perfectly and adequately without losing some of its rhetorical connotative meanings or, to some extent, its basic denotative meanings through the translating process. This is due to the significant differences between the lexical, syntactic and rhetorical features of English and Arabic.
  3. The loss of The Qur'anic connotative/secondary or rhetorical meanings is more than the loss of The Qur'anic denotative/basic or primary meanings in the English translated versions of The Qur'an.
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4. Conveying The Qur'anic meanings, which are strongly related to some specific cultural or religious aspects of Arabic language, is more difficult than rendering other meanings, which may be shared between the two languages.
5. While some translations can be said to be more effective than their original texts, the English translated versions of The Qur'an seem to be less effective than The Qur'anic text. That may be due to the fact that the Arabic source texts are more emotive than the English target text.
6. It seems that the translations, which have been done by Arabic native translators, are more effective in terms of transferring the meaning, while the translations, which have been done by non-Arabic native translators, are more stylistic, natural and fluent.

### **1.5 METHODOLOGY OF THE STUDY**

This thesis will include two main components: the first one is represented by chapter two, which contains the theoretical analysis to investigate the information and the data, which are related to the translation theory, the untranslatability of The Qur'an, and the loss of meaning and The Qur'anic Arabic features. In the theoretical/conceptual research the study, also, aims to define, and clarify the concepts, which will be in use in this study, to interpret or reinterpret ideas, and make the terms of this study more specific, to allow better understanding of the aims of the research. It is very important for this work as for others to define the technical terms of the study because defining the terms makes concepts more specific, and having concept more specific is making the applied/empirical section more clear (Williams: 58).

The second part of this thesis, represented by the third and the fourth chapter, indicates the applied/empirical aspects of what was mentioned in the second chapter. The empirical part the study seeks to organise data and new information derived from the theoretical work; this is to either find evidence to support the hypotheses or generate new ones.

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First, the syntactic, semantic, lexical and stylistic features of the source text, however, will be investigated. Next, the translated texts will be analysed by using the textual comparison of a translation with its original, in terms of the loss of meaning. The study will explain the way in which one version tends to differ from other translated texts in the target language as well. The study will be limited to ten English translated versions of The Qur'an, and the factors behind choosing these ten are mentioned in the second chapter.

To specify what has been mentioned the applied part of the study employs the following procedures:

1. Examples of the source language will be taken from The Qur'an Ayahs according to their religious sensitivity, linguistic structures, rhetoric purposes and cultural phonic relations. The higher the stylistic and rhetoric content of the Ayahs, the more likely they are to be chosen.
  2. The Ayahs will be analysed in order to investigate their linguistic and grammatical structure so that the intended meaning of the source texts would be identified
  3. The linguistic analysis will be based mainly on some of the traditional works of the classical Qur'an interpreters; Arabic rhetoricians and some Arabic and Qur'anic dictionaries will be consulted.
  4. The target texts will also be analysed linguistically in order to identify the intended meanings of the translated versions of the Ayahs compared with the source texts on one hand and to compare each target text with the other target texts on the other hand. In this context, some of the English dictionaries will be consulted to determine the target meanings.
  5. The analysis of both the source and the target language will focus on some linguistic problematic issues, on the lexical and the syntactic level, which causes the meaning to be lost in the translating process.
  6. The source texts (the Ayahs) will be quoted and analysed, and the target texts will be listed in tables. All versions will be represented but
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when the target texts are the same, some of the target texts will be quoted to support the argument of this study.

7. After investigating the source language texts (the Ayahs) and the target language texts (the translations) and comparing the meaning of each one of the target texts to the other target texts and to the source text, the hypotheses of this study will either be supported, disproved or modified.

It is worth mentioned that this study is, largely, descriptive rather than prescriptive. The present study is intended to criticise the English translations of The Qur'an rather than giving suggested translations of those Ayahs, which are merely selected as examples. In other words, the researcher will not be a translator; he will rather be a translation critic.

Additionally, the study will mix the source-oriented assessment approach, which based on the relation between the translation and its source text in terms of the adequate equivalent, and the target-oriented assessment approach, which based on comparing one translation to another in the target language regarding the loss of meaning.

## **1.6 PREVIOUS STUDIES**

Much work has been carried out by translators and translation theorists to promote translation studies in the twentieth century. These works revolve around the theoretical and the analytic level. Among the most important theorists of translation is Eugene Nida in his famous work: 'Towards a Science of Translating', published in 1964 and in which he discusses some principles and procedures of translating generally and of translating the Bible in particular. Nida tried later to extend his work in translation theory and practice with his colleague Taber, C. R. in their work (1969/1982), 'The Theory and Practice of Translation'. Additionally, Newmark has given the translation theory and the translating practices a forward movement in his important works on translation. In his book: A Textbook of Translation, first published in 1988 and republished in 1995, he tried to give a brief discussion

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of some of the most important issues in translation such as text analysis., translation methods and procedures, translation and culture, technical translation and the translation criticism.

Furthermore, Baker has her contribution to the theoretical and analytic studies of translation. Her book: *In other words: A Course Book on Translation*, first published in 1992 and republished in 2001, has made a very important contribution in the translation studies in particular in relation to Arabic-English and English-Arabic since the author is a native speaker of Arabic. She, also, has collected another book: *Encyclopaedia of Translation Studies* in which she discussed various translation terms and studies by other translation theorists.

In the specific issue of the loss of meaning in translation, some works have been consulted to illustrate the main point of this research. In this section, only few works will be referred to in order that more details will be given in the second chapter. The following works have been taken as examples of previous studies of relevance.

### 1.6.1 Qur'an Translation: Discourse, Texture, and Exegesis

The above-mentioned work that has been done by Hussein Abdul-Raof is among the most important works, which have been carried out to discuss the theoretical literatures of the translation theory generally and to analyse the Qur'an English translated versions.

The purpose of this work was as the author stated, **"to provide a discussion of the theory of translation and its contribution in Qur'an translation"** (Abdul-Raof: xiii). Additionally, the work has been carried out to be a reference book for applied translation studies, in general, and for the Qur'an translation in particular. The author, however, has attempted to make his work of interests to Islamic studies researchers.

The book in this regard tackles three main areas: applied translation, linguistics and Islamic (Qur'anic) studies: the first chapter deals with the

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theories of translation, it addressed how the fundamental concept of equivalence in translation is simply unobtainable in most vital parts of Qur'anic discourse. The second chapter shows the reader the complicated nature and sensitivity of Qur'anic discourse in terms of its linguistic and rhetorical prototypical features which consolidate the view in chapter one that equivalence is not easy to achieve in this particular text. Chapter three was designed to elaborate on the most significant characteristic of the Qur'anic discourse, texture which makes the translation of the Qur'an an uphill task; thus it is unlikely that equivalence can be realised. Chapter four provides a suggestion for translating the Qur'an.

The author has stated, "the only way to convey the intended message to the target language reader is to resort to the explanatory translation, i.e., the use of footnotes or commentaries to illuminate specific areas in the source text. This method of footnotes is supported by a large number of translation theorists and some Qur'an translators"

I have benefited from analysing some of the English translations of some Ayahs of the Qur'an and from the analytic discussion of some of the main trends in the translation theory, which have been discussed in the book.

The book, however, has focussed on problems related to the textural features and the surface structure of the source language (The Qur'an) and the way these problems have been dealt with in translating the Qur'an into English, which is to some extent, different than the main topic in my work.

### 1.6.2 A linguistic analysis of some problems of Arabic to English translation

This work was a PhD Thesis, which has been carried out at University of Oxford in 1978. The thesis has not mainly dealt with the English Qur'anic translation though it discussed some of the problems in translating the Qur'an into English. The study examines translated works of modern Arabic fiction into English with the aim of "analysing the various problems involved. And of hinting at some improvements" (Shamma: 1).

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As the author stated, the study adopts the structural approach and tries to base its findings on a more general linguistic framework. The author depended on the responses of of native speaker informants in order to assess the quality of the translated works. Additionally, the thesis has carried out some comparative semantic analyses between Arabic and English; it concentrates on the disparities between the structural and lexical systems of the two languages.

The material used for this work was modern written Arabic as found mainly in post-war fiction, i.e., the novel and the short story. Although the study was mainly in Arabic literature and fiction, I have had some advantages from the analysis and methodology of the research. This work is not to discuss the semantic problems such as the loss of meaning, it is rather to describe and specify the linguistic problems in the Arabic texts and the way they have been translated.

I have quoted the author's way of the so-called component analysis in analysing some examples in my research, particularly on some places in the third chapter 'Lexical meaning'.

### 1.6.3 Non-Canonical Word Order: Its Typs and Rhetorical Purposes With Reference to Five English Translations of the Meaning of the Holy Qur'an

The above-mentioned study has been submitted by Abdullah Al-Sahli for the degree of doctor of philosophy at Durham University. The main purposes of the study, as stated, were to provide a theoretical model of analysis, which will enable to explain and analyse a given text. Additionally, the study has attempted to investigate some of the translated versions of the meaning of the Qur'an in terms of non-canonical word order from a functional point of view, concentrating on Halliday's functional model, which has been designed to analyse English word order, which is subject-verb-object (SVO).

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The study consists of seven chapters in addition to the introduction; all chapters have been devoted to discuss the linguistic structure in terms of the non-canonical word order as mentioned. The study, however, discussed the English word order with reference to some linguistic and questions and notions related to the non-canonical word order such as functional sentence perspective (FSP) and communicative dynamism (CD) and it includes a detailed account of the Hallidayan systemic thematic model. Moreover, the thesis has attempted to follow the non-canonical word order in the main classic Arabic resources. He investigated how the Arab rhetoricians, grammarians and linguists have dealt with this issue. The author has discussed widely the rules, types and rhetorical purposes of the non-canonical word order. My study has benefited from the author's way of specifying the rhetorical purposes of the canonical word order; I have applied some of the rhetorical purposes in the third chapter of this work. The main rhetorical purposes which, have been discussed in that study were: emphasis/focus, to indicate the importance of the preposed element, giving more attention to the proposed constituent, particularisation, restriction andclusiveness, to eliminate the imbiguity, expressing good news in advance, expressing bad news in advance and proposing for psychological effect, maintaining the rhyme and the assonance of the Qur'anic Ayahs (Al-Sahli: 164).

The study has also made a comparison between the functional aspects of the traditional Arab approaches to the word order in Arabic and the modern approach. I also benefited from the translation strategies mentioned in the thesis in my critical view of some of the translated verses of the Qur'an. The main difference between my thesis and the thesis mentioned is that my thesis is focussing on the loss of meaning so the gist of it is about the meaning, while the main topic of Al-Sahli's thesis revolves around the linguistic structure of the texts rather than the semantic aspects of the texts.

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## **1.7 STRUCTURE OF THE THESIS**

In addition to this introductory Chapter, this study consists of four chapters outlined as follows:

Chapter 2: Includes some theoretical issues. In this Chapter an analytic discussion is carried out to clarify issues related to: translation, text analysis, The Qur'an and The Qur'anic translation. The Chapter is meant to introduce the problems, which are tackled in the practical parts of the thesis.

Chapter 3 is the first part of the applied parts of the study; it is devoted to the analysis of the loss of meaning at the lexical level. This is divided into three main sections; each section consists of some related sub.suctions. The main sections, which will be discussed are: the linguistic meaning, the cultural meaning and the phonic meaning. The discussion, however, will use several Ayahs of The Qur'an as examples to illustrate the loss of The Qur'anic meaning in translating those Ayahs into English.

Chapter 4 is the second part of the applied work of the thesis; it is devoted to approaching and comprehending the loss of meaning at the syntactic level. Within this chapter, the following issues are discussed: word order, tense, conjunction, propositions, pronoun shift, ellipsis and adjurative phrases. Several examples are quoted to demonstrate the loss of meaning in translating these Qur'anic examples into English.

Chapter 5 will be the conclusion. In this Chapter, the proposed hypotheses of the study will be reviewed in light of both the theoretical and the applied parts of the study. The Chapter presentes some additional findings and results. Directions for further research are also suggested.

Furthermore, some recommendations are offered regarding the best methods and procedures of translating The Qur'an into English in such a manner as to minimise the loss of meaning.

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## *Chapter 2.*

# *Theoretical Setting*

## **2.1 INTRODUCTION**

This chapter discusses some of the thornier problems related to language, meaning and translation. Before analysing the subject of this study, it is best to discuss some of the theoretical questions, which are related to it. Discussing such issues would help clarify some notions and terms, which will be used in the subsequent analysis. The following are the main points discussed and clarified: key terms, the definition of translation, translation and other disciplines, the history of translation, the possibility of translation, the loss of meaning, text analysis, the translation of the Bible, about The Qur'an and its translation, The Qur'anic meaning and other related issues.

## **2.2 KEY TERMS**

To illustrate and explain some issues, which may be found in this study, some key translation theory terms are defined.

**Source language** is the language from which a translation is made. This term is sometimes referred to as SL.

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**The target language** is the language into which a translation is made. It is sometimes called: the receptor language and referred to as TL (Finlay: 3).

**Adequacy** is a relationship, which shows that the target language equivalent is very close and appropriate to its source language original corresponding element. It is a term used by some commentators on translation to discuss the relationship between the source and target texts (Shuttleworth, 1997:5). A minimal requirement for adequacy of translation would be that the readers would be able to comprehend and appreciate how the original readers of the text understood and possibly responded to it. A maximal requirement for translation and adequacy would mean that the readers of the translation would respond to the text both emotively and cognitively in a manner essentially similar to the ways in which the original readers responded (Finlay: 26).

**Back translation** a process in which a text, which has been translated into a given language, is retranslated into the SL (Shuttleworth: 14).

**Equivalence** is the relationship between a source text (ST) and the target text (TT) that allows the TT to be considered as a translation of the ST in the first place (Baker, 2002: 277). It is a term used to describe the nature and the extent of the relationship, which exist between the source language text and the target language text or smaller linguistic units (Shuttleworth: 49). Here we have to notice the differences in meaning between the apparently equivalent elements of messages in the two languages.

**Exegetic Translation** is a type of translation in which the target text expresses and explains additional details that are not explicitly conveyed in the source text. It is one kind of translation in which the target text is, at the same time, an expansion and explanation of the contents of the source text, it contrasts sharply with the strategy of **Gist translation** in terms of the amount of information that is conveyed (Shuttleworth: 53).

**Foreignising Translation:** A term used to designate the type of translation in which a TT is produced, which deliberately breaks target conventions by retaining something of the 'foreignness' of the original. In this

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translation, the translator leaves the author in peace as much as possible and moves the reader towards him (Shuttleworth: 59).

**Formal Equivalent** A quality of translation in which the features of the form of the source text have been mechanically reproduced in the target language, the purpose is to allow the ST to speak in its own terms rather than attempting to adjust it to the circumstances of the target culture (Shuttleworth: 61).

**Free Translation** A term refers to a kind of translation in which more attention is given to produce a naturally readable target text than to preserving the source text wording intact. It is, also, known as sense-for-sense translation, it contrasts with literal or word-for-word translation (Shuttleworth: 62).

**Redundancy** is the inclusion of unnecessary or repeated information in the text.

**Transliteration** is a process in which source language graphological units are replaced by target language graphological units (Shuttleworth: 63).

**Coherence** is the network of semantic relations, which organise and create a text by establishing continuity of sense (Newmark, 95: 284).

**Cohesion** is the network of lexical grammatical and other relations, which provide formal links between various parts of a text (Newmark, 95: 285).

**Collocation** is the tendency of certain words to co-occur regularly in a given language (Newmark, 95: 285).

**Expressive meaning** is the meaning, which relate to the speaker's feelings or attitude (Newmark, 95: 285).

**Neology** is the coining of new words in the language (Newmark, 88: 122).

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### 2.3 DEFINITIONS OF TRANSLATION

A number of significant and relatively comprehensive definitions of translation have been presented in the literature. Some translation theorists have defined translations according to the requirements of the translating process such as good understanding of the original words thematically and stylistically; overcoming the differences between the two linguistic structures and good reconstruction of the stylistic structures of the original text in the target language. Other definitions depend on the type of the source language texts such as literal and non.literal, formative and communicative, etc. Some definitions, however, are concerned with the effect of the translation on the target language reader, as they state that in a 'good' translation the response of the target language reader toward the translated version should be as same as the response of the source language reader toward the source text. (Nida 1964: 161, 162).

In addition to making sense, translation must also convey the spirit and manner of the original. However, it must be recognised that it is not easy to produce a completely natural translation, especially if the original writing is a masterpiece of literature because this kind of writing intimately reflects and effectively exploits the total idiomatic capacities of the language in which the writing is done (Nida, 1964: 163).

In this regard, Nida and Taber have defined translation as "reproducing in the receptor language the closest natural equivalent of the source.language message, first in terms of meaning and secondly in terms of style." (1969:12).

Jacobson sees translation in semiotic terms as "an Interpretation of verbal signs by means of some other languages". (1959/1966:233).

Nord defines translation as "the production of a functional target text maintaining a relationship with a given source text that is specified according to the intended or demanded function of the target text" (Nord 1991:28).

Newmark, however, states, "Translation is a craft consisting of the attempt to replace a written usage and/or statement in one language by the same message and/or statement in another language." (Newmark, 95: 7).

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Finlay defines translation as “a presentation of a text in a language other than that in which it was originally written”. He adds that “the word ‘written’ should be stressed, since it distinguishes translating from the interpreting, which may be defined as the presentation of a statement in a language other than that in which it was originally spoken” (Finlay: 1).

Theorists of translation, thus, agree that translation is the rendering of the same ideas from the source language (SL) into the target language (TL). They also agree that the translator is both a text receiver and a text producer, who should first read and comprehend the source language text, then convey it equivalently into the target language text (Shunnaq: 33).

From the above-mentioned quotations, translation can be appreciated as an effective expression of a text in a language by using means of another language, as it is in the source language, in a way, which helps as positive communication.

The translator's task is more difficult than the writer's, because the former is confined to the idea of the latter, moreover he is obliged to convey the ideas of the source language text (SLT) into the target language text (TLT) giving utmost care to the linguistic and cultural norms of the TL. In other words, the translator should produce a (TLT) which should be equivalent, creative and genuine, and has the (SL) cultural flavour. The important question that might spring into one's mind would be ‘is it possible to produce translation that could meet these standards?’

In answering that question, A. Shunnaq says, “Producing an equivalent translation is almost an unattainable task and...any attempts aiming to providing an adequate functional equivalent may be deemed to be a failure.” (Shunnaq: 33). For the two languages are different in terms of their lexical, syntactic, stylistic and cultural aspects.

## **2.4 TRANSLATION AND OTHER DISCIPLINES**

The vast amount of theoretical literature in translation is mainly related to linguistics, as the linguistic aspects of translation process have been

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encapsulated in a large number of definitions, mostly dating from the 1960s or earlier (Nida, 1966: 57).

That is to say, that translation theory is derived from comparative linguistics, and within linguistics, it is mainly an aspect of semantics; all questions of semantics are related to translation theory. Yet sociolinguistics (which investigates the social register of language and the problems of languages in contact in the same or neighbouring countries) has its impact on translation theory. Sociosemantics, as well, is in a strong relationship with translation, as an art of semantic communication (Newmark: 5). However, translation depends on another disciplines such as cultural anthropology, psychology, communication theory and neurophysiology (Finlay: 19).

## **2.5 HISTORY OF TRANSLATION**

Although translation is as old as the contact of languages with alien speakers, the emergence of text linguistics in the 1960s, as Abdrabu states, **“marked the beginning of a new interest of translation as a subject worthy of serious academic studies”** (Turjuman, 1992: 96).

The first traces of translation date from 3000 BC, at the time of the ancient Egyptians, in the area of the first Cataract, Elephantine, where inscriptions in two languages have been found. It became a significant factor in the West in 300 BC, when the Romans took over wholesale many elements of Greek culture, including most of the religious apparatus. Arabs as well have played a key role in translation by translating most of the Greek, Roman, Indian and Persian philosophical, poetic and scientific literature from those languages into Arabic. Baghdad in the eleventh century was regarded as the world centre of translation. In the twelfth century, the west came into contact with Islam in Moorish Spain. The situation favoured the two essential conditions for large-scale translation: a qualitative difference in culture and continuous contact between two languages. When the Moorish supremacy collapsed in Spain, the Toledo School of translators translated Arabic versions of Greek scientific and philosophical classics. Luther's Bible translation in 1522 laid the foundations of modern German and King James

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Bible (1611) had a seminal influence on English language and literature (Newmark, 95: 3).

More recently, the twentieth century has been called the age of translation. The setting up of a new international body the constitution of an independent state, even the formation of multinational company all require accurate translation, giving translation enhanced political importance.

## ***2.6 THE POSSIBILITY OF TRANSLATION***

Throughout history the question 'is translation possible or impossible?' has been repeatedly asked and debated among philosophers, linguists as well as translators and translation theorists. Some scholars and artists believe that virtually everything is translatable. Newmark, for example, argues that the "untranslatable can be translated indirectly by translating the source item and explaining it if no parallel item can be found in the target language and no compensatory effect may be produced within the same paragraph"(Newmark, 1988, 117). The perfect translation of any text remains however an almost impossible ideal, as shall be discussed later in this thesis.

## ***2.7 TRANSLATION AND MEANING***

People usually think of meaning as something that a word or sentence refers to. For example, the word 'apple' refers to the fruit produced by a certain tree. This kind of meaning is called 'referential meaning' (Larson: 36) But meaning cannot be simplified as 'the thing (the referent) to which the word refers', as it is more than simply that. In other words, meaning can be an intellectual image in the mind of the language user rather than a material thing in the world outside, in particular when lexis are used metaphorically as symbols.

What has been mentioned suggests that the referent may be a part of the meaning, but not the whole meaning. Therefore, the meaning of a word is not only that which is found in a dictionary, as the context, not the dictionary, determines the meaning of the lexical item in the text. Additionally, since

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meaning is not related to sound, it would differ in terms of its form from a language to another; it is not distributed identically in each language.

In terms of the many different relations related to dictionary, syntax, implicit, explicit, language and culture, meaning could be classified into denotative/basic/referential or connotative/secondary, lexical or syntactic, explicit or implicit, linguistic or conceptual and situational or cultural (Larson: 187)

The concern of the current thesis is not to elaborate the norm and the concept of meaning in the theoretical abstract level of study; the concern is, rather, to approach, pragmatically, the concept of the word 'meaning' in relation to the translating process. That means that the meaning, which is in concern, here, is that which indicates the interaction between the code/lexical item and the decoder/translator. The concern, then, is about the process of interpretation or understanding, which is strongly related to the translating process. The meaning, in this regard, is as Ogden and Richards define **“that to which the Interpreter of a symbol believes the user to be referring.”** (Ogden and Richards, 1930: 9).

Moreover, the relationship between translation and meaning is strongly determined by our view regarding meaning and our understanding of translation. The different kinds of meaning and translation suggest that the relationship between translation and meaning is complicated. However, the relationship between translation and meaning could be determined when it is known that the main purpose of any translation of a text is to transfer the meaning of the source language to the target language. How does the translator deal with the different kinds of meaning in a text? How can he or she convey implicit, situational, contextual meaning? How can different kinds of translation render different kinds of meaning?

### 2.7.1 Loss of Meaning

Languages are, normally, different in their vocabularies, structures, styles rhetorical and idiomatical logic. Moreover, speakers are, also, different in their knowledge, feelings, thoughts and intellectual skills. Thus, it should

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be noted at this point that because of the norm of language and the limitation of the human mind, no language communication is perfect. (Jovanovic, TTR: 83). Accordingly, no perfect meaning could be transferred from a speaker to another within the same language or from a speaker of one language to another one of other language.

Perfect communication is an elusive goal even among the speakers of the same mother tongue. Even if two scholars were to talk between them about something in their area of particular competence in the same language, there would be some loss in communication (meaning),; even in this case the loss is expected to be at least twenty percent. Thus, some loss of meaning in translating from one language into another is to be expected. (Yo.Inson, TTR: 68).

'What all that was mentioned means is that communication in whatever mode (intralingual which is among the speakers of the same language, or interlingual which is between the speakers of two different languages) is at the very best only eighty percent successful even among the monolingual native speakers of the same language. Therefore, the translator works from a source language message that conveys, less than eighty percent of the original. Thus, even the best translation cannot exceed eighty percent of the communication contents of the source language message. This gives us the simple arithmetic of 64 percent as being the maximum achievable goal in the target language. (Catford: 102).

### *2.7.1.1 Inevitability of Loss of Meaning*

It is a very clear fact that within any communicative group, there is a very strong relationship between language and thought. Therefore, any attempt to transfer the thought or the content (the meaning) which is expressed in one language to another would inevitably cause loss of the meaning expressed. Additionally, texts may thus be seen as carriers of ideological meaning, a factor that makes them particularly susceptible to losing their ideological meaning in transferring the meaning to another language. (Hatim and Mason: 126).

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In translating any text, the source language text message (content or meaning) is first encoded (given form) in one language (the source language) and then decoded (received, understood), by the translator and only then transcoded (given another form) into another language (the target language). (Jovanovic, TTR: 86). Accordingly, the translator will transfer the meaning that he or she has understood from the source language text, regardless whether that meaning is the exact source text meaning or not. Consequently, there would be loss of meaning in transferring the message from the source language form to the target language form. This issue could be discussed as follows:

If we suppose that V1 is the author's voice, and V2 is the translator's voice, we, then, could say that  $V1+V2=V3$ , where V3 is the ultimate voice of the translated text. There is, then, no pure translation. The voice of the translator will inevitably have interfered. This voice represents the translator's understanding, feelings, opinions, etc. Since the case is such, we suppose that there will be unavoidable changes in the target language text; there will be some deviations, differences, additions or loss of the meaning, which is transferred into the target language form. (Al-Zulaity, Turjuman: 14).

Additionally, in translating any text from its source language to any other target language, there are always words have to be omitted from or added to the translation. Therefore, any attempt at translation must inevitably result at least in an adaptation or deviation, which implies losing some meanings during the translating process. Moreover, all that the translator can do is to keep such loss at a tolerable minimum. (Yo.Inson: 68).

Thus, each exercise of translation involves some kind of loss of meaning, due to a number of factors. It provokes a continuous tension, a dialectic argument based on the claim of each language. The basic loss is on a continuum between over translation (increased detail) and undertranslation (increased generalisation) (Newmark, 1995: 286).

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### 2.7.1.2 Factors in loss of meaning

Loss of meaning is usually caused by changing, adding, dropping something out for personal reasons of impressiveness, snobbishness, hypocrisy, lack of precision, ignorance, negligence, excess of commitment to the original, blunders and historical mistakes, national, racial, discrimination, or prejudicial motives, exaggeration, minimisation, humiliation and the like (Ghazalah, bebel: 155).

Moreover, if the text describes a situation, which has elements peculiar to the natural environment, institutions and culture of its language, area there is an inevitable loss of meaning. Since the transference to, or rather, the substitution or replacement by the word 'translation' is misleading, due to its etymology, the translator's language can only be approximate or translation can only be approximation (Newmark, 95: 286).

Nevertheless, the reasons behind the loss of meaning may be because the source language and the target language are not equal, can never be equal. That is due to numerous semantic, lexical syntactic, rhetoric and phonic reasons. Accordingly, the meanings between languages can overlap but never fully coincide. In addition, any passage between languages implies waste, corruption and fundamental loss. (Barnstone: 42).

On the other hand, the loss of meaning could be in translating texts, which include some cultural, social aspects of the society. It, also, could be in linguistic rhetorical structures of the text. Additionally, the loss of meaning could be in the lexical items of the text. That means that the lexical items in their own without being in a sentence, sometimes, lose their meanings in translation. Yet the syntactic meaning could also be lost in translating a text from its source language to any other target language.

Bassnett has stated, "Once the principle is accepted that sameness can not exist between two languages, it becomes possible to approach the question of loss ...in translation process. It is again an indication of the low status of translation that so much time should have been spent on discussing what is lost in the transfer of a text from SL to TL, whilst ignoring what can also be gained, for the translator can at times enrich or clarify the SL text as

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a direct result of the translation process. Moreover what is often seen as lost from SL context may be replaced in the TL context" (Bassnett: 30).

In the above quotation, Bassnett has discussed the two aspects of the change, which happens in translation; the loss and the addition in the meaning when transferring the message from the source language form to the target language form. This study, however, has its own concern, which is confined to the field of the loss of meaning in translating The Qur'an into English.

Newmark has summarised some of the factors, which, from his point of view, cause the loss of meaning in translation as follows:

- **Elements peculiar to the nature of the environment, and culture of the source language.**

The fact that the two languages, both in their character (langue) and their social varieties (parole) have different lexical, grammatical and sound systems and segment many physical objects and virtually the closer the language and the culture, the closer the translation and the original.

- **The individual uses of language of the text, as the writer and the translator do not coincide.**

Everybody has lexical, if not grammatical, idiosyncracies, and attaches private meanings to a few words. Yet a good writer's use of language is often remote from, if not contradictory with, some of the conventional canons of good writing, and it is the writer, not the canons, the translator must respect.

- **The translator and the text writer have different theories of meanings and different values.**

The translator's theory colours his interpretation of the text. Therefore, the resulting loss of meaning is inevitable.

There are other factors such as the obscurity and incompetence of the translators. (Newmark, 88: 8).

Baker has also added that the loss of meaning, sometimes, arises because of constraints imposed on the translator by the structure of the target language, the nature of the target audience and the convention of the target culture. (Baker, 2001: 228).

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## 2.8 TEXT ANALYSIS

The translator should firstly read the whole text at least once to have an idea about its nature before he starts translating it. That, also, would allow him to understand what the text is about, and to analyse it from a translator's point of view (Newmark, 1988: 11).

### 2.8.1 Structure and Types of Text

If the translation is to be close in meaning, the translator must know how to analyse the source language text, and must understand what kind of the text he is dealing with, as each type of text requires a certain type of translating process. Translation theorists have identified four types of texts as it follows:

1. Narrative text: a dynamic sequence of events, where the emphasis is on the verbs, verb.nouns or phrasal verbs.
2. Descriptive text: a static, with emphasis on linking verbs, adjectives, and adjectival nouns.
3. Discussion: a treatment of ideas, with emphasis on abstract nouns (concepts), verbs of thought, mental activity such as (consider, argue, etc.), logical argument and connectives.
4. Dialogue: a text with emphasis on colloquialisms. (Newmark, 1988: 13).

Moreover, the translator requires knowledge of literary and non-literary textual criticism, since he has to assess the quality of a text before deciding how to interpret and then translate it (Newmark, Approach: 5). In this regard, the translator has to distinguish within the text the two main elements: the theme which states the subject of discourse, which is normally referred to in, or logically consequential upon, the previous utterances (sentence or paragraph). The second one is the rheme which is the fresh element, the lexical predicate, which offers information about the theme; (within the structure of a sentence, these lexical terms are sometimes referred to as topic and comment) (Newmark, 1995: 176).

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### 2.8.2 The Intention of the text:

In reading, one searches for the intention of the text, and this cannot be isolated from the understanding of the text. Two texts may describe a battle, stating the same facts and figures, but the type of language used and even the grammatical structures (passive voice, impersonal verbs often used to disclaim responsibility) each case may show different a point of view (Newmark, 1988: 12).

### 2.8.3 The Intention of the Translator:

Usually the translator's intention is identical with that of the author of the source language text. But he may be translating an advertisement, a notice, or a set of instructions to show his client how such matters are formulated and written in the source language, rather than how to adapt them in order to persuade or instruct a new TL readership. Again, he may be translating a manual of instructions for a less educated readership, so that the explanation of his translation may be much larger than the reproduction (Newmark, 1988: 12).

### 2.8.4 The setting of the source text:

The translator has to decide on the likely setting: who was the client of the source language text and the client of the target language text. The three typical reader types are perhaps: the expert, the educated layman and the uninformed. He has to convey the gist of the cultural background and the temporal circumstances in which the source language text was written (Newmark: 15). Concerning the translation of The Qur'an, the translator must have a good knowledge about many disciplines relating to The Qur'an, such as:

أسباب النزول، التفسير، الفقه...الخ. /Asbab Al-Nuzul/Al-Tafsir/Al-Fiqh...etc.

(the Occasions of the revelation, the Exegesis and the Islamic laws).

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### 2.8.5 Connotations and Denotations

Bearing in mind that all texts have connotations indicates that an aura of ideas and feelings are suggested by lexical words (sofa may suggest 'comfort') within a text. The personal qualities and private life of the writer give his lexical items connotations different from those of another writer. In a non-literary text the denotations of a word comes before its connotations. But in a literary text you have to give precedence to its connotations, since if it is any good, it is an allegory, a comment on society, at the time and now, as well as on its strict setting (Newmark, 1988: 16).

On principle a translational analysis of the source language text, based on its comprehension, is the first stage of translation and the basis of the useful discipline of translation criticism. In fact, such an analysis is an appropriate training for translators, since by underlining the appropriate words they will show they are aware of difficulties they might otherwise have missed. The translator has to study the text not for itself but as something that may have to be reconstituted for a different readership in a different culture (Newmark, 1988: 18).

### 2.8.6 Componential Analysis

Componential analysis may be employed to analyse the meaning of related series of words, taking into account that the relationships between terms are based on certain shared and contrasting features. The two English words: father and mother share the component of generation older in age, but they differ as to sex (Nida, 1994: 82). Moreover, the componential analysis is to compare the source language word with a target language word, which has a similar meaning but is not an obvious one-to-one equivalent, by demonstrating first their common and then their differing sense components. Normally the source language word has a more specific meaning than the target language word, and the translator has to add one or two target language sense components to the corresponding target language word in order to produce a closer approximation of meaning. (Newmark, 1988: 114).

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## **2.9 TRANSLATION OF THE BIBLE**

The Bible has been given a great portion of attention in the western theological and linguistic literatures. As for the linguistic aspects of attention, the Bible has been studied and translated into a great number of languages in many parts of the world. Finlay stated, "The translation of the Bible has in fact the oldest and the most continuous tradition of any type of translation into western world. It extends back to the second century B.C, when the Old Testament was translated from Hebrew into Greek for the benefit of the large Greek-speaking Jewish community in Egypt. This translating of the Bible has continued to the extent that complete Bibles are now available in well over than 200 different languages while parts of the Bible have been translated into more than 1150 languages and dialects throughout the world." (Finlay: 68). Christiane has, also, stated, "The Bible has been translated and retranslated many times into almost all languages on the planet" (Christiane, Translation Studies: 29). But, the Bible, or portions of it, has now been translated into over 2000 languages and dialects. There have been, then, many different translations from the time of Wycliffe in the fourteenth century onwards. The one, which has been used for the longest period, is known as the Authorised version. This translation was the work of 47 Biblical scholars commissioned by King James I and was completed in 1611 (The Holy Bible: New International version: 20)

As a part from the linguistic attention, which has been given to the Bible, its translated versions have been revised from time to time. Moreover many studies and critical researches have been carried out to mend any mistakes or overwelms and any shortcomings in translating the Bible into other languages. Furthermore, a copy of the New International version was produced by a panel of 100 internationally recognised Bible scholars. That refers to the wide importance of translating the Bible among a wide range of western linguists, scholars anthropologists and theologians (The Holy Bible, New International version: 20).

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Additionally, Finlay, also, says that “it has, in fact been suggested that no translation of the Bible should be allowed to remain unrevised for more than twenty years and that no version should be left unrevised for more than fifty years” (Finlay: 68).

### 2.9.1 Archaic Biblical Language in The Qur'an Translation

The Biblical language is used to refer to the Biblical techniques of expression and construction of the texts. That includes the vocabularies, idioms, phrases and rhetorical styles.

Archaism is a term, which refers to the use of obsolescent language in translation. It is a simple tendency to avoid modern idioms in translation practice. Baker says that in translation **“a more deliberate archaising strategy is sometimes employed to translate a source text which date from an earlier historical period; its purpose is to attempt to create the illusion that the translation, like its original, is not product of modern culture.”** (Baker, 2002: 10).

The Qur'an and the Bible are both religious books; they sometimes appear to agree on some issues. But sometimes they contradict one another regarding what they argue or state. Although they are both two religious books, each one of them has its main subject and its specific linguistic style in discussing, arguing or narrating their contents.

The earliest translated versions of The Qur'an, which were made by some orientalists, have used the Biblical language, vocabularies and styles. They have done so to indicate that they were translating a religious book similar to the Bible. They also, have used archaic styles and vocabularies to give the impression that they were translating a classic work. Many of the more recent translators have followed their predecessors in using the Biblical and the archaic language in translating The Qur'an into English. They were unaware about the impression and the influence of using such a language in translating The Qur'an, which is different in terms of its language and its content from the Bible and any other classic work. The Qur'an cannot be compared with the Bible, simply because it is not a book of narrative records

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of ancient peoples, although it contains some stories of prophets and earlier nations. It is not a "linear" text with a chronological order or a "logical" beginning, middle and end. Its chapters can be very short or very long. It repeats stories in different chapters, often skips from one subject to another, and offers instruction on the same subject in different places. It has a specific structure that connects every word and every verse with every other word and verse by rhythm, rhyme and meaning.

On the other hand, the concern of this study is not to make a comparison between the two books. The differences, stylistically, linguistically and in terms of content, between the two books would rather be in account. Those differences are the main reasons behind the opinion that using the Biblical language in translating The Qur'an into English is not the best strategy of translation. It, sometimes, results in losing many aspects of the source language Qur'anic meanings and it may, to some extent, lead to mistranslation and misconception of many teachings, principles and terminologies of The Qur'an.

It can be argued that The Qur'an translations are an exceptional case because of the kind of linguistic expression they have to deal with in the original Arabic language and the specific aims pursued by the translators. The language of The Qur'an is often figurative, sometimes obscure or vague. The stories mentioned in the Quran is deeply rooted in the culture of people who lived thousands of years ago, the cultural gap is obviously great and the translator naturally must be aware of this. Thus, The Qur'an translators must take into account all those facts about The Qur'an during the translating process. They have to avoid using any style of translation, which is more applied to the Bible, or any other religious or literary book.

Since the Bible has been translated before the beginning of The Qur'an translation, some of The Qur'an translators adopt the Biblical language in translating Qur'an into English. Daryabady states that some of The Qur'an translators "have used the biblical style of expression in translating Qur'an into English; they were unaware of some characteristics of The Qur'an and the differences between The Qur'anic linguistic style and

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the biblical one. When a translator makes this, he did not perceive that the meaning, the denotation, the connotation and all in all the spirit of each book are largely different although they are all religious books.” (Daryabady: xix).

Translating The Qur’anic text using a biblical linguistic style will pose an important question, ‘Eventually, have we got Qur’anic connotations or biblical connotations in the target language?’ The problem here is that the Biblical terms used in translating The Qur’an into English are full with their own connotations, which are related to the Christian.Judaic not the Islamic semantic fields. When a translator does so, the matter of faithfulness and preciseness will be questioned. Moreover, the average reader will find it difficult to distinguish between the Islamic connotation and others within the same terms. The use of linguistic mode or tradition, which is essentially European and Christian, would affect the connotative and the denotative relations of The Qur’an, as it will be shown in the third chapter.

Although, some of The Qur’an translators have stated that they have worked to avoid the Biblical language in their English translated versions of The Qur’an, they have not, actually and perfectly, avoid using some Biblical modes and expressions in translating some of the key theological and cultural terms of The Qur’an. An example of what has been said could be Ali who says, “I work to make English itself an Islamic language”. (Ali: iv). But, as we will see, his English version is full of the biblical and archaic modes and expressions. That is to say that “certain foreign.language versions of The Qur’an still make use of archaic words and constructions, and much of the vocabulary is in any case likely to be divorced from every day matters and concepts”. (Finlay: 69).

To be more accurate, the earlier English versions of The Qur’an are more affected by the biblical language and style. When we move towards the most recent English versions, we find that those versions are less affected by the Biblical language.

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## **2.10 ABOUT THE QUR'AN**

For more than a billion Muslims around the globe, the Qur'an reproduces God's very own words. To hear its own verses, to see its words written on mosque walls this creates a sense of sacred presence in Muslim minds and hearts. (Dammen: ii). Sale has stated that "it must, however, be born in mind that The Qur'an plays a far greater role among the Mohammedans than does the Bible in Christianity in that it provides not only the canon of their faith, but also the text-book of their ritual and the principles of their civil law". (Sale: v). Martin has clarified the importance of The Qur'an among Muslims by saying, "The Importance of The Qur'an among Muslims can be manifested through the fact that parents in Africa, for example used to put their children in chains if they show any backwardness in memorizing it, and they are not set free until they have it by heart" (Martin: 696).

The Qur'an was revealed originally in Arabic language and more specifically the *فصحى*/Fusha or the dialect of Quraish, though it "was revealed according to seven modes of reading" (Palmer: lviii).

Woodsworth has, also, stated that The Qur'an has defined itself in universalistic terms as an admonition for the whole world as it is in Surah (81:27) and Mohammed (C.570.632) as the seal of the prophets as in the Surah (33:40) (Woodsworth: 17).

### **2.10.1 The Meaning of the Word 'Qur'an'**

There are some different opinions regarding the meaning and the original source of the word 'Qur'an'. Many Muslim scholars and orientalists have discussed that issue and have obtained different opinions in this context.

In the following passages the meaning and the original language of the word 'Qur'an' would be discussed in order to know if there is any relationship between the meaning of the word 'Qur'an' and the content of its text.

The word Qur'an refers to the oral nature of the revelation. This nature of The Qur'an appears in the frequent occurrences of the singular imperative

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Arabic verb قل/Qul (say) which is “found more than three hundred times in The Qur'an” (Almisnad: 25).

### 2.10.2 The Muslim Scholars' Opinions

The Arabic word 'Qur'an' is derived from the Arabic root ق ر أ/QaRa'A which means 'read', so the word Qur'an means 'that which is read' or reading, but it has become a proper noun or a title of the book revealed to the Prophet Mohammed. This was the choice of many Muslim scholars and Arabic linguists, it was the major opinion among Muslims, and the first five Ayahs revealed to the Prophet were that which could be translated into 1. 'Read! In the name of your Lord who has created (all that exists).2.He has created man from a clot (a piece of thick coagulated blood).3.Read and your Lord is the most generous.4.Who has taught (the writing) by the pen. 5. He has taught man which he knew not.' (Hilaly and Khan: 845).

There was another opinion related to the meaning of the word 'Qur'an', this opinion argues that the word 'Qur'an' is derived from the root ق ر أ/QaRa'A as well, but the meaning of QRA is to compile. The first opinion regarding the meaning of the word Qur'an is more common and popular among Muslims. There are many factors that support this opinion, among them was the fact that The Qur'an was known as The Qur'an before its compilation, which came later after the Prophet's death, and the first lexical meaning of the word QRA in Dictionary is 'to read'. (Al-Zarqani: 1/16) and (Penrice: 116).

There is, to some extent, an agreement amongst Muslim scholars that the Arabic word 'Qur'an' is the Arabic equivalent of the English word 'reading'. Although Imam Al-Shaf,i has regarded the word 'Qur'an' as the proper name of the Book of Allah, he does not mean that the Arabic word does not signify the meaning of قراءة/reading. Al-Shaf,i says:

"اسم علم غير مشتق خاص بكلام الله تعالى"

Quoted from (Al-Zarqani: 1/16)

The Qur'an as Al-Shafi'i has defined is a non-derived proper name specific to Allah's words. But that does not mean that the original meaning of the word 'Qur'an' is not 'reading'.

### 2.10.3 The Orientalists' Opinions

Watt says, "The noun Qur'an almost certainly came into Arabic to represent the Syriac qeryana meaning the scriptural reading or lesson in church" (Watt: 137).

Many other orientalist hold the opinion that "The word Qur'an comes from the verb 'qara'a' 'to read' though some lexicographers derive it from 'qarana', to join and interpret it as meaning the 'collection whole". (Palmer: Ivii). Cragg, also, says, "The Qur'an means reading or recitation" (Cragg: 14). Cleary however says, "The name Qur'an means the recitation or the reading". (Cleary: viii).

Thus, the Arabic word قرآن/Qur'an seems, mostly, to have its meaning from the Arabic root (ق ر أ)/q.r.a). That means that the name is the verbal noun of the Arabic verb قرأ/qara' and so it means reading or recitation.

### 2.10.4 Other Names of The Qur'an

Certain other words are also used in the Qur'an as names or descriptions of what was revealed. These words emphasise different aspects of the message, but are not as central as the name: Qur'an. Among those names or descriptions are the following: A. تنزيل/tanzil. The word Tanzil is the verbal noun of the verb نزل/nazzala (to send down) and so means (the sending down). B. ذكر/dhikr and ذكرى/dhikra. These verbal nouns are from the verb ذكر/dhakara (to remember or to mention) which also refers to the meaning of (remind and admonish). C. الكتاب/al-kitab (the Book), and it seems that the Arabic term الكتاب/the Book became more appropriate at Medinah when the revelations of Islam came to include appeals, exhortations and regulations which were also suitable to be written rather than just to be read. (Watt: 142). D. الفرقان/al-furqan (the discrimination or the separation). Palmer says that the word فرقان/furqan which occurs seven times in the Qur'an is "a

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word borrowed from the Hebrew and also applied In The Qur'an to divine Inspiration generally." (Palmer: Ivii). Watt has supported palmer in his opinion when he said that that Arabic word (furqan) seems "to be derived from the Jewish Aramic Purqan or more probably the syriac Purqana' with basic meaning 'salvation'. The Arabic root farqa' to separate may have affected the precise connotation of the word. It is mostly associated with revelation, and for this reason has often been regarded as an alternative name for the Qur'an" (Watt, 1970: 57). In this context, it seems that the Arabic noun فرقان is derived from the Arabic verb فرق/faraqa and so it means the Discrimination, the separation or the distinction; it seems that it has not come from any other language as Palmer and Watt have stated above.

Although there are many names or descriptions of The Qur'an other than those mentioned above, the above.mentioned names are among the most frequent ones in The Qur'an.

Moreover, the Arabic word القرآن is usually called (in strict translation) al-qur'an. This was represented in Latin by Alcoranus, and in English formerly by 'Alcoran' and still popularly (as in Germen) by Koran while French prefer 'Coran'. Muslims often out of reverence speak of al-qur'an al-karim, (The noble or glorious Qur'an). In English the titles: 'The Holy Qur'an' or 'The Qur'an' are sometimes used. (Watt, 97: 57).

### 2.10.5 Qur'anic Arabic

In different parts of Arabia and among its numerous tribes there existed a diversity of dialects; these dialects have some differences between them according to some factors not to be mentioned in this place. But although each tribe has its own dialect, they understood the dialects of each other. With time the Arab tribes in the Arabian peninsula inclined to have a common language for their inter.communication. That sort of language was the so-called العربية الفصحى /Al-,arabiyyah Al-Fuṣṣḥa (the purest Arabic) (Maududy: 24).

Arabic is one of the languages, which form the Semitic family of languages. In fact, it is the only tongue, which has remained "uninterruptedly

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alive for thousands of years: and it is the only living language which has remained entirely unchanged for the last fourteen centuries." (Asad: iii).

Additionally, it is "the most precise and primitive of the Semitic languages, shows signs of being, originally, a constructed language". (Ali: xiii). Ali has experienced The Qur'anic language and tried to appreciate its deep meanings and connotations, he says "The language of The Qur'an seems most directly expressive and experientially oriented, yet also enhance the new reader's sense and appreciation of the unique and inimitable literary qualities of The Qur'an" (Ali: xiii).

Additionally, The Qur'an is the first, the oldest, the most unique book of the Arabic language. (Surty: 22). In addition, The Qur'anic Arabic, as the model Arabic, consists, as many Muslim Scholars and orientalist hold, of the dialect of the tribe of the Prophet (Quraish) and the surrounding areas of Bedouin. The Qur'an asserts that the revelation is in a 'clear Arabic tongue'/*بلسان عربي مبين*. See (16:103; 26:195). Additionally, several Qur'anic verses explicitly state that Arabic, and no other language, was intended to be the vehicle of the divine word as in:

"إنا أنزلناه قرآنًا عربيًا لعلكم تعقلون" (يوسف: 2).

"Verily, we have sent down as an Arabic Qur'an in order that you may understand" (Hilaly and Khan: 403).

This means that The Qur'anic Arabic is not a specific or a certain Arabic dialect in Arabia. It was not a dialect of any specific tribe, though it could be said that it, mainly, consists of the dialect of Quraish as mentioned. The Arabic term *العربية الفصحى*/the purest Arabic refers to a language of a very high literary traditions and styles. It was the formal language amongst all the Arab tribes in the Arab peninsula.

It differed, considerably, both from the eastern dialects used in Mecca and elsewhere, and from the poetic Koine which are used in the famous Arabic pre-Islamic poetry, or as Watt says, it "falls somewhere between the poetical Koine and the Meccan dialect." (Watt, 1970: 83).

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Nevertheless, it has been and remains the standard of excellence in literary Arabic. (Surty: 4).

It is a very rich language in which words have many shades of meanings or nuances. Its idioms, phrases and expressions are, sometimes, difficult to understand and translate. It requires more studies in order to, fully, appreciate and understand the depth of its meanings.

Palmer has stated that each Arabic sentence consists of a series of words, which would each require to be expressed in clauses of several words in other languages. (Palmer: liv). It is, as Saheeh, states, "a very rich language, the multiple shades of meanings contained in certain words and phrases are automatically perceived by one well versed in the Arabic language (Saheeh: V). Moreover, its richness is "not only in vocabulary but also in grammatical possibilities" (Saheeh: v).

The Qur'an contains some vocabularies, which are borrowed from some other Semitic languages of peoples living in the surrounding areas of the Arab peninsula. Those vocabularies, though not Arabic, do not mean that the language of The Qur'an is not the purest Arabic. The case, here, is that those vocabularies had entered Arabic long time before the revelation of The Qur'an. Moreover, they became Arabic by using and arabising them. The ancient Arab scholars of Arabic have classified that kind of vocabularies into two groups: **المعرب**/Al-Mu,arab/the arabised word and **الدخيل** /Al-Dakhil/the borrowing word. (Al-Qurtubi: 1/68, 69), see also (Al-Ṭabari: 1/6, 7).

It was a very clear fact that the Muslim scholars and linguists have stated that The Qur'an has many non.original Arabic vocabularies, and devoted many works to discuss that issue. Watt says that "In course of time they (Muslim scholars and linguists) recognised that a number of words in the Qur'an were not derived from Arabic roots; but their knowledge of other languages was not enough (So they) failed to elucidate the origin of these words. The view of later Muslim scholars is represented by As-Suyuti (D1505) and Abdurrahman Al-Tha,alibi (D1468) who veryy held that as a result of the Arabs' foreign contact varlous, non-Arabic words had been incorporated into Arabic, but that, since these words

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had been arabicised it was still true that the Qur'an was in a 'clear Arabic tongue'. (Watt, 1970: 83).

That kind of language is not "at all easy to translate into a language as widely and radically different from it in structure and genius as English unless it be with the aid of periphrasis and lax paraphrase" (Daryabady: xiv). For Qur'anic Arabic is "not only unique compared to English but to Arabic as well". (Ali: xviii).

The language of The Qur'an needs an extraordinary work to deliver its meaning to other languages. For it has many words and phrases which need to be understood in Arabic rather than in the target language. Dawood says, "I have taken pain to reproduce these ambiguities wherever they occur, and have" (Dawood: xi).

#### 2.10.6 The Qur'anic Structure

The Qur'an is divided into 114 سورة/Surah. The word Surah, "signifies a course of bricks in a wall, and is generally used in the body of the work for any connected or continuous portion complete in itself" (Palmer: lvi).

The surahs are real divisions in the body of the Qur'an. The translation 'chapter' is sometimes used, but this is not an exact equivalent. The word Surah also occurs in the text but its derivation is doubtful. The most accepted view is that it comes from the Hebrew 'shurah' a 'row', used of bricks and in a wall of vines. From this the sense of series of passage, or chapter, may perhaps be deduced. The most likely suggestion is that the word is derived from the Syriac 'surata', which has the sense of 'writing' 'text of scripture', and even 'The scriptures'. (Watt, Bell's Introduction: 58). Each Surah has its name or title, which is often derived from a word, an expression, or a proper name mentioned in the Surah.

Moreover, eighty eight Surahs of The Qur'an were revealed during the Prophet's residence in Mecca and the remaining twenty six during his life in Medeenah after his هجرة/Hijrah/migration. The number of the Meccan verses (4558) amounts to 73% of the total number of the verses of The Qur'an. However, if the length of the verses is to be taken into account, the Meccan

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part of the revelation constitutes 63% of the whole. That is because the Medinese Ayahs are generally longer than the Meccan ones.

The Meccan verses are couched in a special style which is neither prose nor poetry, but lies between the two kinds of composition. It is a kind of rhymed prose. The appeal of this style is evidently more emotional and spiritual than logical and intellectual. The difference between this style and the style of the Medinese Ayahs is obvious. The latter are more intellectual and logical. They discuss the issues of laws and arguments between the Prophet and some Jews in Medeenah. (Sherif: 6).

Besides these, The Qur'an is divided into sixty equal portions, called *أحزاب*/Ahzab, each one subdivided into four equal parts called *ربع الحزب*/Rub, Al-Hizb/the quarter of the Hizb. Another division is that into thirty sections or *أجزاء*/Ajza'. (Watt, 1970: 58).

The smallest syntactic unit of The Qur'an is called 'Ayah', which originally denotes the meaning of 'sign'. The English word 'verse' however may not be the adequate English equivalent of the Arabic noun *آية*/Ayah. The English equivalent has its own connotation, which is related to poetry, rather than The Qur'anic religious area (The Concise Oxford Dictionary: 1346) It is to say that those passages of The Qur'an are regarded as signs of the authenticity and originality of that book. The Ayahs of The Qur'an are, then, clear signs that Allah revealed The Qur'an, and it contains the signs, which refer to Allah the One and the Almighty.

### 2.10.7 The Qur'anic Sequence

The present and traditional order is not chronological, but arranged topically, as an editor has a right to do with any book. The Surahs are arranged roughly according to their order of length. (Irving and Ta'lim: Xxiii).

Muslim scholars are of the opinions that the order of the Surahs and the Ayahs of The Qur'an was done by the Prophet himself according to Allah's commands. The order of the Surahs and the Ayahs is according to the Islamic term *توقيف*/Tawqif (to be done According to the command of Allah) not *توقيف*/Tawfiq (according to the companions agreement). The following two

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traditions determined that The Qur'anic text order is not a matter of choice, it is rather obligatory.

روى البخاري في صحيحه عن ابن الزبير قال: قلت لعثمان هذه الآية التي في سورة البقرة: "والذين يتوفون منكم ويذرون أزواجاً..." نسختها الآية الأخرى فلم تكتبها؟ قال: يا ابن أخي لا أغير شيئاً من مكانه (صحيح البخاري: 160/5)

In the above quotation, Ibn Al-Zubair asked Othman why he has put one Ayah in The Qur'an though another one abrogated it. Othman has stated that he cannot reorder, put or add any thing of The Qur'an by himself.

وعن عثمان قال: كان صلى الله عليه وسلم تنزل عليه السورة ذات العدد، فكان إذا نزل عليه الشئ دعا بعض من كان يكتب فيقول: ضعوا هذه الآيات في السورة التي يذكر فيها كذا وكذا (مسند أحمد: 191/18).

The above tradition is so obvious concerning this issue. It states that when any Ayah had been revealed to the Prophet, he used to say put it in the Surah of so and so.

#### 2.10.7.1 Rearrangement of The Qur'anic order in translation

Some of the orientalist who have translated The Qur'an have rearranged the traditional order of The Qur'an; some attempts have been made by Noldeke, Grimme, Rodwell, and Bell to arrange the chapters in chronological order.

Sale has indicated that the only way to make any sense of the Qur'an was to rearrange it into some sort of chronological order. The first English translation to do so was made by J M Rodwell, rector of St Ethelburga, London which was published in 1861. Another endeavour for rearrangement was attempted by Richard Bell, a noted Scottish orientalist, whose translation, published in Edinburgh in four editions between 1937 and 1939, was entitled The Qur'an, Translated, With a Critical Rearrangement of the Surahs.

These orientalist's rearrangements were not precise and resulted in misleading in Surahs and Ayahs. Consequently, these attempts had, later, been considered as an unacceptable interference by the translators in the



original text. However, some of them have been later reverted to the traditional order as it will be seen in the following passages.

### 2.10.8 The inimitability of The Qur'an

Many of orientalists have admitted that The Qur'an is a very highly stylistic work of writing. The best of Arab writers have never succeeded in producing anything equal to The Qur'an. Moreover, although The Qur'an has challenged all Arabs of its time to produce even one Ayah like its Ayahs, history has not mentioned that any attempt to imitate The Qur'an has succeeded.

Palmer says, "In the first place they (Arab) agreed beforehand that it is unapproachable...they have adopted its style as the perfect standard; and deviation from it, therefore, must of necessity be defect". (Palmer: IV). A translator of The Qur'an into English has described The Qur'an as "that inimitable symphony the very sound of which moves men to tears and ecstasy". (Pickthall: v). Another translator of The Qur'an has described it as "It is acknowledged that The Qur'an is not only one of the most influential books of Prophetic literature but also a literary masterpiece in its own right". (Dawood: xi). Additionally, Martin summarises this issue by saying that "The doctrine of inimitability, and hence untranslatability, of The Qur'an is an element of general agreement of the Muslim community." (Martin: 178).

Al-Jurjani, after a long discussion, has concluded that the words and the meaning both collectively make The Qur'anic style inimitable. (Al-Jurjani, 1984: 46).

The Qur'an itself has some Ayahs, which emphasise that it is inimitable.

"قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا"  
(الإسراء: 88)

"أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَاتُوا بِعَشْرِ سُوَرٍ مِثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ"  
(هود: 13)

"وإن كنتم في ريب مما نزلنا على عبدنا فاتوا بسورة من مثله وادعوا شهداءكم من دون الله إن كنتم صادقين"  
(البقرة: 23)

The translated versions of the above-mentioned Ayahs are as follows:

"Say: 'If the mankind and the Jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another'. Al-Isra': 88. (Hilaly and Khan).

"Or they say, 'He (Prophet Muhammad صلى الله عليه وسلم) forged it (The Qur'an).' Say: 'Bring you then ten forged Surahs (chapters) like unto it, and call whomsoever you can, other than Allah (to your help), if you speak the truth!' Hud: 13. (Hilaly and Khan).

"And if you (Arab pagans, Jews and Christians) are in doubt concerning that which we have sent down (i.e. The Qur'an) to our slave (Muhammad صلى الله عليه وسلم), then produce a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah if you are truthful." Al-Baqarah: 23. (Hilaly and Khan).

It is then clear that The Qur'an has challenged all the people to bring something like it. That is a clear evidence that The Qur'an regards itself as inimitable. Moreover, if we agree that The Qur'an is inimitable it is, then, untranslatable as many Muslim scholars have maintained as it will be discussed.

## 2.11 ABOUT THE QUR'AN TRANSLATION

The term *ترجمة القرآن/Tarjamat Al-Qur'an* (Translation of The Qur'an) is to mean the "expression of the meanings of its text in a language different from the language of the Qur'an, in order that those not familiar with it may know about it and understand Allah's guidance and will." (Denffer: 143). That is the concept, which is meant by using the technical term: 'the translation of The Qur'an' in this research.

The above-mentioned term has different concepts among the Muslim scholars and exegetes. The following are some of the concepts that many Muslim scholars mean by the above technical term: Preaching and

proclaiming The Qur'an in its Arabic language. That is to say that the Arabic term *ترجمة*/tarjamah is meant to signify the meaning of *دعوة*/da'wah 'calling' to the religion of Islam within the source language.

The interpretation or Exegesis of The Qur'an in Arabic, such as Al-Tabary interpretation.

The Interpretation or Exegesis of The Qur'an in non-Arabic language (e.g. the meaning of the Qura'n by Maududi, in Urdu and its translation in English), and this Interpretation of The Qur'an in non-Arabic is likened to translate its Arabic interpretation in non-Arabic (e.g. translating Al-Tabary interpretation into English).

Al-Zamakhshari, in this regard, has discussed the following Ayah:

"وما أرسلنا من رسول إلا بلسان قومه..." (أبراهيم:4).

He states that since the Prophet Mohammed was sent to all humankind and since not all humankind speaking Arabic; it is allowed to proclaim Islamic teachings to each people in their own language. (Al-Zamakhshari: 3/112).

The translation of The Qur'an is divided into two kinds: literal or word-for-word translation and semantic or meaning-for-meaning translation. The best translation of The Qur'an would merely function as a commentator explaining or paraphrasing the source text in another language, but it cannot replace it in the target language. (Al-Zarqani: 2/142.145).

Al-Zarqani has defined translation as follows:

الترجمة: "هي التعبير عن معنى كلام في لغة بكلام آخر في لغة أخرى مع الوفاء بجميع معانيه ومقاصده..".

(Al-Zarqani: 2 /121). The suggested translation of the above-mentioned definition could be translation is the expression of the text meaning in a language by using another expression of a different language under the condition of delivering the whole meaning and intention of the source language text.



### 2.11.1 The Qur'an Translatability

Before discussing the translatability of the Qur'an, the term 'translatability' should be known. In this regard, Baker states, **"Translatability is mostly understood as the capacity for some kind of meaning to be transferred from one language to another without undergoing radical change"**. (Baker, 2002: 273) or it is a term **"used to discuss the extent to which it is possible to translate either individual words and phrases or entire texts from one language to another."** (Shuttleworth: 62).

#### 2.11.1.1 Muslim Scholars' Opinions

The Qur'an, from Muslim scholars' point of view, is the word of Allah, and since this word was revealed in Arabic, any translation of it would not be the word of Allah. Furthermore the concept of the uniqueness and inimitability of the Qur'an (اعجاز القرآن / *Ijaz Al-Qur'an*) is, in the mind of these scholars, closely linked to its expression in the Arabic language. Yet, because of the different meanings that words carry in different languages, the translation would never adequately express all the meanings of the Qur'an carried by the original text. (Denffer: 145). All those issues mentioned refer to the difficulty or, to some extent, the impossibility of translating The Qur'an into any other language.

Translating Qur'an is then, a debatable issue amongst Muslim scholars today and in the past. However, it is important to say that although that issue is a questionable one, the vast majority of Muslims in the past have forbidden it, but the number of the recent Muslim scholars who have been inclining to accept and allow translating The Qur'an is increasing with time. Martin in this regard has said, **"It has traditionally been considered illegitimate to translate The Qur'an"** (Martin: 201). He added, **"In the course of its worldwide expansion and cross cultural transmission, Islam had maintained a remarkable consistency in promoting the non translatable status of The Qur'an."** (Martin: 695).

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Moreover, all Muslims agree that in any language other than Arabic the Qur'an is no longer itself. Cragg has said, "without its Arabic the Qur'an cease to be itself." (Cragg: 46). For they think that "the difference between Qur'an and its translation is ultimately the difference between God as the author, authority and one source on the one hand, and a man as a mere translator/interpreter on the other hand". (Baker, 2002: 202).

It is, therefore, the main trends among Muslim that The Qur'an is untranslatable, and any attempt to translate it is no more than an explanation of The Qur'an in the target language. Saheeh has said, "The words of Allah can never be translated literally. Therefore It is incorrect to use the term translation of the Qur'an'. What is rendered into other languages can be no more than brief tafseer/explanations of the meanings). (Saheeh: I).

Proponents of the absolute untranslatability of The Qur'an find explicit support of their view in Ayah Number 2 of the Surah of Yusuf mentioned above whose translation could be

"Verily, we have sent down as an Arabic Qur'an in order that you may understand" (Hilaly and Khan: 403).

The differences in opinions among Muslim scholars regarding translating The Qur'an is, to some extent, based on their different ideas about The Qur'an, and about the nature of translation, those who look to The Qur'an as a religious sacred text tend to forbid translating it, but those who look to The Qur'an as a proclamation text tend to look at the translation as a permissible means to call people to Islam.

As mentioned above the belief that The Qur'an is untranslatable was and still is the main trend amongst Muslim scholars. But this belief in the illegitimacy of translating The Qur'an has always had its opponents, however, even in the early decades of Islam. The opponents believe that any accurate version is really tafseer or commentary written in the target language. Yet The Qur'an itself says that any divine message should be presented in a people's own language (Irving: xxi).

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As for Muslim scholars in the past, It is repeated by Shams Al-Deen Al-Sarkhasi D (483 A.H) (1090 A.C) that Salman the Persian companion of the Prophet has translated الفاتحة/*Al-Fatihah* (the Opening) into Persian for some of the Persians who converted to Islam and could not read that Surah in their prayers. But this story was not mentioned in any of the Muslim sources before Al-Sarkhasi.

Accordingly, Abu-Hanifa, the Iraqi-born scholar and theologian (C.700.67), believed that it was legitimate to translate all the verses of The Qur'an into a foreign language. Moreover, Abu-Hanifa declared that it is permissible for one who could not speak Arabic to express the meaning of the Arabic words in his own language when reciting the prescribed prayer. (Baker, Encyclopedia: 12). But Abu-Hanifa reportedly retracted his 'radical' view at a later stage and followed the more orthodox line. (Al-Sahli: 201). He, also, was reported to have put difficult conditions to fulfil this situation that is by saying that the one who prays has to denote all the meaning in Persian, this condition as some scholars say is impossible to meet, because there is no translation that can deliver the perfect meaning of The Qur'an. See :( Al-Zamakhshari: 4/273.274) and (Baker, 2002: 12).

Although Abu-Hanifa has allowed reading the Qur'n in Persian in his early life, his students Abu.Yusuf and Al-Shaybani have forbidden that, and the majority of Hanafi scholars have followed the opinions of his students in forbidding translating The Qur'an (World Bibliography: 12).

As for the Shaf'i scholars, the vast majority of them have not allowed reading The Qur'an in any language other than Arabic, either in prayers or outside prayers. If any one read The Qur'an in his prayer in any language other than Arabic, his prayer would then be unacceptable. (Al-Zarqani: 173).

Amongst the Shaf,i scholars are the following:

1. Al-Zarqashi has stated that it is forbidden to translate The Qur'an in Persian or any other language.
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2. Al-Suyuty has also said that narrating The Qur'an in any language other than Arabic is forbidden. For Gabriel has delivered it in Arabic. Quoted in (Al-Zarqani: 2/174).

3. Al-Nawawy says that it is forbidden to read The Qur'an in non-Arabic language in prayer or outside prayer. (World Bibliography: 14).

Those were the Shaf'i scholars' opinions, though there was an opinion mentioned to be of Imam Shaf'i himself that allows reading The Qur'an in non-Arabic in prayer for those who cannot read it in Arabic until he/she learns how to read it in Arabic. (World Bibliography: 14).

Imam Malik, however, disallowed reading the Fatihah or anything from The Qur'an in any language other than Arabic. Among the Maliki scholars were:

1. Al-Dusuqi who has said reading The Qur'an in prayer in any language other than Arabic is forbidden. He added that the one who is in prayer is not allowed, even, to say Takbeer in a language other than Arabic.

2. Andalus-born Imam Shatiby based his view that The Qur'an is untranslatable on the premise that the book has 'senses' that are exclusive to Qur'anic Arabic, so that even attempting to render such senses in non-Qur'anic Arabic is doomed to failure. He did not object in principle to translate if the translation is seen as translation of the 'meanings' of the book, e.g. a paraphrase or basic interpretation. (Baker, 2002: 102).

As for the Hanbali scholars, they have also disallowed translating Qur'an or reading it in a language other than Arabic. Ibn.Qudamah, as one of the Hanbali scholars, has stated that reading The Qur'an in prayer in a language other than Arabic is not enough for the prayer to be acceptable. In Hanbali School of thought, if there were anyone who could not read The Qur'an in Arabic, he would be allowed to read any hymn in his own language until he/she can read it in Arabic. (Al-Zarqani: 2/175).

Ibn-Hazm Al-Zahiri, however, has also disagreed with the opinion that allowed non-Arab Muslims to read The Qur'an in prayer in their own

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language. But he has allowed the non-Arab Muslims to read any other hymn in their prayers until they learn how to read it in Arabic. (World Bibliography: 14).

Even in the modern age, there is still a strong and influential school of thought, which subscribes to the view that The Qur'an cannot be translated, and that any existing translations of it are illegitimate. (Baker, 2002: 201).

Mohammed Mostafa Al-Maraghy, is one of the recent scholars, and has allowed reading The Qur'an in non-Arabic language in prayer for those who cannot speak Arabic, but Shaikh Ahmed Mohammed Shakir and Mostafa Sabry has disagreed with this point of view. (World Bibliography: 14) and (Al-Misnad: 239).

Al-Zarqani, however, has stated that translating The Qur'an in non-Arabic language is impossible and hence it is forbidden. The best thing to be done in his opinion is to translate its Tafseer/exegesis into the target language, for it is impossible to translate it literally into any non-Arabic language (Al-Zarqani: 2/186). He added in Arabic:

تكاد كلمة الفقهاء تتفق على منع قراءة ترجمة القرآن بأي لغة كانت فارسية أو غيرها، سواء كانت تلك الترجمة في صلاة أم في غيرها لولا خلاف واضطراب في بعض نقول الحنفية (Al-Zarqany: 173)

The near translation of the above Arabic text could be

Nearly, all Muslim scholars (except some Hanafi opinions) agree with the orthodox opinion that reading the translation of The Qur'an into Persian or any other language is religiously forbidden and logically impossible.

That, nearly, was the opinion of Al-Azhar (the authoritative, traditional centre of Islamic studies in Cairo). For when Pickthall first chose the title of his translation as: The meaning of the Glorious Qur'an, rector of Al-Azhar said, "if he does that ...then there can be no objection". (Baker, 2002: 201).

In some specific recent periods, translating Qur'an was looked at as something to get Muslims away from their religious language, and thus it was regarded as something in favour of the enemy of the Muslims. Martin has stated: "When Turkish statement Kamal Ataturk (1881.1938) order to

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translate The Qur'an into Turkish, one view held at that time was that the translation was designed to distance Muslim Turks from their Holy book in its original language, and to sever the ties between Turkey and the Arabic-speaking Muslim world in order to move closer to Europe. (Baker, 2002: 202). The doubts about what Ataturk has done have doubled in particular when he went very far in his movement by changing the Arabic Alphabet in favour of the Latin one.

#### ***2.11.1.1.1 Evidences of the Opponents of the Translation***

Al-Zarqani, however, has mentioned some reasons for forbidding translating The Qur'an into any other language:

1. Translating The Qur'an is impossible and in Islam seeking something impossible is forbidden.
  2. Translating The Qur'an is similar to claiming that there is a possibility of making another book like The Qur'an which contradicts the principles of Islam in believing in the inimitability of The Qur'an.
  3. Translating The Qur'an implies ignoring the original version of it, which, also, contradicts the call to learn and memorise The Qur'an in Arabic. And with time The Qur'an may, totally, be ignored by using its translated versions rather than reading its source text.
  4. Translating The Qur'an indicates that the very important factor in uniting Muslims (the language of The Qur'an) would be threatened by using a wide range of languages rather than using one dominant language.
  5. There is an agreement amongst Muslim scholars that it is forbidden to narrate The Qur'an by paraphrasing it in Arabic. If any one wants to quote any instance from The Qur'an, he has to quote the original text rather than paraphrasing the text. Muslim scholars say that: لا تجوز رواية القرآن بالمعنى . Accordingly, it is forbidden to translate The Qur'an into any other language. (Al-Zarqani: 159.164).
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6. Translating The Qur'an into any other language will give a chance for many different Qur'ans in many different languages and with time there would be a different Qur'an for each nation.
7. There are many Ayahs in The Qur'an insisting that The Qur'an is an Arabic book or discourse, this imply that the translation of The Qur'an is not The Qur'an.
8. Many current translations of The Qur'an have many serious mistakes that twist the meaning of The Qur'an in the target language. (Woodsworth: 199).

#### ***2.11.1.1.2 Evidences of the Proponents of the Translation***

Those who are for the translation of The Qur'an however have their religious and logical evidence to support their opinions. Among those evidences are the following:

1. Salman (the Persian companion of the prophet) has translated the opening chapter of The Qur'an into Persian with the full knowledge and approval of the Prophet.
  2. The Prophet himself sent messages to the rulers and kings of his time to call them to Islam. Sending those letters, however, implied that the Prophet agreed with translating The Qur'an into the languages of those rulers and kings.
  3. The story of the companion J'afar in front of the Abyssinian Kings supports the view, which stands with translating The Qur'an into other languages. J'afar has read at least one Ayah about Jesus and his mother and then the Ayah was translated into Abyssinian.
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1. Al-Jahiz the great Arab author has narrated that Mosa Ibn Syyar was interpreting The Qur'an into Arabic for his Arab students and into Persian for his Persian students. See (World Bibliography: 12).and (Al-Zarqani: 2/165.172).
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Additionally, those who support the translation of the Qur'an mentioned some advantages of translating the Qur'an as follow:

2. To present the message of Islam to non-Muslims and call them to ponder over the Qur'an.
3. To proclaim Islam to non-Arabic Muslim speakers.
4. The purpose of the translation as Denffer puts it is **"to point out to Muslims the revealed guidance and will of Allah to be observed by them."** (Denffer: 146).
5. Thus Translations of the meanings of the Qur'an are not only permissible but a duty and obligation upon Muslims, and the practical basis for the extension of the Islamic D'awah to other peoples all over the world. (Denffer: 147).

To conclude, the maliki, the Hanbali, and the vast majority of the Shaf'i and Hanafi scholars have disallowed reading the translation of The Qur'an in prayer. That means that the vast majority of Muslim scholars in the past were against reading the translation of the Al-Fatihah or any other parts of The Qur'an in prayer. In addition, by moving towards the more recent ages, Al-Azhar has allowed translating the Tafsir/exegesis of The Qur'an into a non-Arabic language. But although the majority of Muslim scholars were and are with opinion of forbidding translating The Qur'an, the translating process has multiplied in the second half of the twentieth century. As many Salaf,i/orthodox scholars began having the opinion that The Qur'an should be translated into other language in order to proclaim Islam across the world, though they maintain that the so.called the translation of The Qur'an is not more than paraphrasing or explaining The Qur'an in the target language.

One point is to be noted is that in the past the translation of The Qur'an has not had as much importance as it has in the present time. The reason behind that might be that spreading Arabic had been going hand in hand with proclaiming Islam.

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### 2.11.1.2 Translators' and Orientalists' Opinions

To the best of the author's knowledge, all the translators who have translated The Qur'an into English had acknowledged the difficulty or the untranslatability of The Qur'an into any other language. The Bewleys have said, "We would first to follow our predecessors in acknowledging the complete impossibility of adequately conveying the meanings of The Qur'an in English or indeed in any other language". (The Bewleys: iii).

That is, to some extent, because those who have tried to translate The Qur'an have found it impossible to express the same richness of ideas with a limited number of words in the target language whatever this language is.

Palmer has stated "To translate this worthily is a most difficult task. To imitate the rhyme and rhythm would be to give the English an artificial ring from which the Arabic is quite free." (Palmer: lxxviii). Moreover, Arberry has not said that his version was The Qur'an; he has named his version as an interpretation of The Qur'an in English. He has admitted that The Qur'an is untranslatable when he has said, "I have called my version an interpretation, conceding the orthodox claim that The Qur'an like all other literary masterpieces is untranslatable" (Arberry: xii). That supports the conclusion, which Sale has reached that "It would probably be impossible for any Arabic scholar to produce a translation of The Qur'an which would defy criticism" (Sale: v).

Pickthall, one of the well-known English Qur'an translators opened his foreword with the following lines: "The aim of this work is to present to English readers what Muslims world over hold to be the meaning of the words of The Qur'an and the nature of the book" (Pickthall: vii). He added "perhaps the attempt to catch something of that symphony in other language is impossible...Great daring, I have made that attempt. We do not blame an artist who tries to catch in his picture something of the glorious light of a spring landscape". (Pickthall: vii).

It is, then impossible from the translators' point of view to convey adequately and perfectly all the meanings of The Qur'an in its Arabic text. By acknowledging that The Qur'an is untranslatable, they have given a practical

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argument that supports the opinions of many Muslim scholars, theorists and orientalist.

Additionally, it is important to state that no non-Arab Muslims ...ever had the least idea of elevating translation of the scripture (i.e. The Qur'an) in their language to the position of the English translation of the Bible among English .speaking protestant Christians that is to say, of substituting it for the original. Pickthall says, **"The Qur'an cannot be translated. That is the belief of old.fashioned Sheikhs and the view of the present writers"** (Pickthall: vii). That is to say, that Muslims do not regard the translation of The Qur'an as the original Arabic Qur'an itself. That is, also, due to the opinion that The Qur'an is untranslatable.

It is not only Muslim Scholars or the translators who say that The Qur'an is untranslatable. Many orientalist have also had the opinion of the untranslatability of The Qur'an. **"It is generally accepted that The Qur'an cannot be translated in a complete and literal manner because of the intimate relationship between its linguistic form and its semantic content and because of the incommensurability of Arabic and non-Arabic languages"** (Cleary: xii). Cargg has, also, added, **"The book (The Qur'an) may be virtually untranslatable as Muslim dogma hold"** (Cragg: 15).

The impossibility of translating The Qur'an into non-Arabic language caused some translators, Muslim scholars and translation theorists to hold the opinion that **"More successful, and ideologically more acceptable, was the practice of 'interpreting or commenting on The Qur'anic passages rather than translating them as such. Thus emphasis was placed on the complementary nature of the translation rather than on its substitution for the sacred text":** (Martin: 179).

### 2.11.2 Translatability and Types of the Qur'an Translation

There are two main types of the existing translated versions of The Qur'an:

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5. 1. Literal (lexical) translation or word-by-word translation/ ترجمة حرفية أو لفظية /*tarjamah harfiyyah aw lafziyyah*. It is the type of translation in which the source language grammatical constructions are converted to their nearest target language equivalents but the lexical words are translated singly, out of context (Newmark: 46).
6. 2. Semantic translation or meaning-by-meaning translation/ ترجمة معنوية /*tarjamah ma,nawiyyah*. It is the type of translation in which the translator attempts to reproduce the precise contextual meaning of the original. It is more flexible, to allow the translator to convey the meaning of the source text (Newmark, 88: 46).

Literal translation or word.by.word translation tries to transfer the style so that the final product would correspond and be identical to the original. This kind of translation is impossible from the Muslims' point of views. Al-Sahli states that "Having looked at the major arguments for and against the translation of The Qur'an our question 'Is The Qur'an translatable'? needs to be answered. As we have seen, this question is not easy to answer. If we mean by the translation the transference into another language of its style and meaning and in more general its sense, composition and effect, the answer is definitely "no". Since this is true for any ordinary book, how much more so if the book is The Qur'an." (Al-Sahli: 239).

Maududi has forbidden literal translation for the following reasons:

7. Literal translation lacks literary force, fluency, eloquence and stylistic charm. It fails to inspire the reader.
  8. Words of different languages do not express the shades of meanings of their counterparts, though they may express specific concepts.
  9. The narrowing down of the meaning of the Qur'an to specific concepts in a foreign language would mean missing out other important dimensions.
  10. The presentation of the Qur'an by the literal translation in a different language would result in confusion and misguidance. (Denffer: 143).
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11. The unavailability of the lexical equivalents in the target language which could replace the source language lexical elements.
12. The differences between the two languages in terms of their styles of composition.

The Qur'anic style is oratorical rather than hortative. If a translation retains the original oratorical rather than replacing it with straightforward prose, passages are bound to appear, somewhat, incoherent. (Al-Sahli: 240). Moreover Denffer has said that **"As for the literal translation, there is agreement among Muslim scholars that it is impossible to transfer the original Qur'an word by word in an identical fashion into another language."** (Denffer: 143). This, from his point of view, is due to several reasons:

The semantic translation or the sense.for.sense translation has two types of translation: free communicative translation/ترجمة حرة/tarjamah hurrah, which depends on understanding the gist of the source language text and re.encoding it in the target language. The other type of the semantic translation is translating the original words of the text into their parrarel words and expressions as closely as possible. See; (Al-Sahli: 234). The semantic translation is the one, which is debatable amongst Muslim scholars until today. Maududi allowed the free translation or the 'explanatory or interpretative exposition' as he called it. Al-Sahli states, **"In terms of free translation which depends on choosing the adequate equivalent, The Qur'an is translatable"** (Al-Sahli: 241).

### 2.11.3 The Conditions of The Qur'an Translation

In dealing with sensitive texts, translators should carefully observe meanings and how they are conceptually related within the scope of what is intended. The task of the translator, therefore, is **"to discover the intended meaning"** of the source language text and to deliver it to the target language. (Simms: 332).

Every discourse has its own background and is intimately connected with it. Yet if the discourse is isolated from its own background and stylistic

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form, its contents are liable to become unintelligible. This is, however, the reason, among others, why translators have to give explanatory notes, to fill the gap that often comes about in translating any text. (Maududy: 1/14). The explanatory notes are important since translation – even if perfect – brings alien form and the content, or some of it, survives. In the case of the **“Islamic scripture the misgivings go deeper than this familiar problem”**. (Cragg: 46).

Baker in this regard argues that the responsibility of the translator working in the sensitive field is, to a wide extent, greater than that of the **“technical, commercial and scientific translators, in that the former is serving as the agent through whom new sensitive works are passed through the language or cultural barriers, this is, perhaps one of the reasons why the Bible and The Qur'an have been translated several times, whereas the scientific or a technical work are, rarely, translated more than once.** (Baker, 2001: 26).

For all that was mentioned above The Qur'an translation require as Simms says **“a model that distributes meaning through the text in relation to its context rather than just sentences; a model that reconstructs the source text as a new semantic and pragmatic totally in the target language”** (Simms: 231).

That means that the general meaning of The Qur'anic text should thus be in the target language **“both correct (as far as human ability permits) and clear in a readable and uncomplicated language”**. (Saheeh: i). In this regard Asad insists that the meanings of The Qur'an have to be rendered purely without the additional cultural impressions which is due to the cultural environment of the different ages of the Islamic history. He meant that the translator has to convey the pure meanings of The Qur'anic texts regardless his School of thought or his point of view in the interpretation of The Qur'an. He argues, **“the message of The Qur'an must be rendered in such a way as to reproduce, as closely as possible, the sense which it had for the people who were as yet unburdened by the conceptual images of later Islamic development.”** (Asad: VI).

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The Qur'an translation process may require not only producing text to represent the sacred text, but also supplementary texts to enhance and support understanding and appreciation of both the translation style and the translated meaning, and **"if the intended function of translating Qur'an Into English is to be understood then the meaning-oriented translation would be preferable."** (Asad: iii). That is to say that using the semantic translation in translating Qur'an into English is better than the literal translation which cannot, clearly and closely, deliver the intended meanings of The Qur'an.

The translator should be well-acquainted with the religious teachings and principles. He cannot deliver the message of The Qur'an as clearly as it should unless he is very well-acquainted with the Islamic principles and thoughts.

Moreover, the translator has to be well-acquainted with The Qur'anic Arabic. Asad went so far in this regard as to state that the translator must live the language of The Qur'an as a native speaker. He has, in Asad's point of view, to be a very sensitive towards the style, the vocabularies and the rhyme of The Qur'anic Arabic. He says in this regard **"Unless the translator is able to reproduce within himself the conceptual symbolism of the language in question; that is unless he hears it 'sign' in his ear in all its naturalness and immediacy-his translation will convey no more than the outer shell of the literary matter to which his work is devoted, and will miss, to a higher or lesser, degree, the inner meaning of the original: and the greater the depth of the original the farther must such a translation deviate from its spirit"**. (Asad: iii).

It is, thus, so difficult to translate The Qur'an into non-Arabic language. For If the Arabic speaker need one or more commentaries to understand the meanings of The Qur'an, then the only English translation would not be sufficient to meet all lacks of understanding, appreciating and comprehending The Qur'an. Any one who need to be familiar, to somewhat, to The Qur'anic text meaning should read for this purpose one or more commentaries

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The following points summarise the conditions for the translator and the translation to be acceptable:

13. The translator has to acquire true understanding of Arabic.
14. He has to master Arabic rulings/grammar and the reasons behind the revelation/التزول أسباب/*Asbab Al-Nuzul* and the principles of Islam. Thus one can not understand fully the meanings of some topics discussed in The Qur'an unless one is acquainted with the background of their revelation and the social, historical, or other antecedents or conditions which help explain any particular topic (Maududy: 14).
15. He has to have the ability to compose the nearest equivalent style of The Qur'an in the target language.
16. The translator has to be a native speaker of the target language into which The Qur'an is being translated.
17. He has to obtain a very good knowledge of the related Islamic sciences such as الحديث/*hadith* (the Prophet's traditions or sayings) التفسير/*tafsir* (commentary), etc. For translations by persons with insufficient knowledge of either language, or with insufficient background, poor knowledge of related science, etc., they are of little use and may confuse, if not misrepresent, the meaning of the Qur'an. (Denffer: 147).
18. He has to use the additional notes and information, without burdening the target text, to fill the gaps, which occur because of the stylistic, syntactic rhetorical and lexical difference between the two languages.

Al-Nadawi, also presents some additional conditions for any translators in order to be able to translate The Qur'an. Those conditions are religious rather than linguistic or scientific ones, and are as follows:

1. He has to expound The Qur'an in terms acceptable to the scholars of أهل السنة والجماعة/*Ahlus-sunnah wa Al-jama,ah* (The group who follow the Prophet's traditions and the Muslim community in the first generations).
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2. To avoid an apologetic approach in expounding The Qur'anic teaching and institutions.
3. To have an implicit faith in Life after Death, and the rewards and the retributions promised in The Qur'an.
4. To have studied all the classical and modern commentaries in depth.
5. To have a strong belief about the Throne, the Preserved Tablet, Jinn, Angels, Prophethood, revelation and the earlier and final scriptures.
6. To have no qualms about the bodily lifting of Jesus Christ to the Higher Regions. (Daryabady: xxiii).

#### 2.11.4 Mistranslation of the Qur'an

When The Qur'an is said to be untranslatable, that implies that the translation of The Qur'an is, inevitably, unperfected. Moreover, that, in turn, means that there would be a loss of denotation, connotation, and spiritual sense. Moreover, that would mean that there might be mistranslation, a term which refers to the mistakes that any translation would not be free of.

The current translations suffer from some kinds of deficiency or shortcomings; there are a few translations of The Qur'an that have been carried out by native Arabic speakers, and some of the translations suffer from significant inaccuracies. There are also those translations of The Qur'an that convey incorrect meanings or interpretations of The Qur'an.

It is, then, not a debatable issue that the current translated versions of The Qur'an have many mistakes, mistranslations and misconceptions. Many of the translators have mentioned many mistakes in their predecessors' versions, and acknowledged the impossibility of a perfect translation of The Qur'an to English. Ayatullah, for instance, has said, "In the current translations of The Qur'an there are many mistranslations, misinterpretations misrepresentations and distortions of the fact in The Qur'an." (Ayatullah: 20).

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Nevertheless, Woodsworth has mentioned some of the mistakes in some of the relatively ancient translated versions of The Qur'an, he, for instance, has said: "The 'Magiams' (Majus) were rendered as 'gentiles' or 'pagans' by Robert of Chester and were omitted by Du Ryer and those who follow him. The 'Sabeans' became 'samaritans' in Du Ryer, while Robert of Chester turned them into 'those who worship angels instead of God' or 'those who change religion' which is actually one of the dictionary meanings for the Sabi'un". (Woodsworth: 199). Woodsworth tried to find the reason behind that mistranslation by saying that "The early translators were unsure about the group concerned and hence used inaccurate terminology". (Woodsworth: 199).

#### 2.11.5 History of the Qur'an Translations

Translation of The Qur'an has a long history, in spite of the fact that many Muslim scholars have maintained the opinion that The Qur'an, as the very word of Allah, is fundamentally untranslatable.

The World Bibliography of Translations of the Meanings of the Holy Qur'an (1986) lists 2668 printed translations of The Qur'an into some seventy languages. Additionally, translation of The Qur'an multiplied, specifically, in western languages this century, as non-Muslim scholarship offered them and as Muslims overcame their reservations about disengaging Qur'anic meaning from their Arabic form. (Cragg: 48).

As for the history of The Qur'an, translation there is no clear cut date for its beginning. Some translation theorists tried to find the early attempts to translate The Qur'anic texts by going back to the event of sending letters by the Prophet to the rulers of his time who were speaking different languages. Baker says that the "early messages from the Prophet to the political rulers of the time ...generally included an ayah from The Qur'an. It can only be assumed that translations of these messages were undertaken by translators employed by the receivers, or at least by persons familiar with Arabic in their country. The first ayah which may have been translated in this fashion is likely to be number 64 in the Surah of Al-

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Imran...the other candidate is Ayah number 29 In the Surah of Al-Tawbah.”. (Baker, 2002: 202). When, for instance, Heraclius, the Byzantine Emperor, received the message, which Mohammed had sent to him by a messenger, verses of the Qur'an therein, together with the message, had to be translated. Moreover, the report by Abusufian in this matter states that translators were called for the conversation between the emperor and Abusufian and that the message from the Prophet included a passage from the Qur'an, namely Surah 3:64. On the other hand, a similar translation might have occurred for a passage from surah Maryam 19, which was recited by the Muslims in front of the Negus of Abyssinia. It is, accordingly, reported that “Ja'far bin Abi.Talib translated certain verses pertaining to the Prophet Jesus and Mary in the court of the Negus, the king of Abyssinia, during his journey in that land” (Baker, 2002: 201).

There are, also, some references to the Persian language as it was mentioned that some Persians converted to Islam and applied for permission to say their prayer in their language. It is claimed that the Persian Salman the companion of the Prophet translated the first chapter (Al-Fatihah) for them as mentioned above (Denffer: 144).

Although some stories have been narrated about the translation of The Qur'an, we have no clear evidence that The Qur'an had been translated into any other language in the life of the Prophet or his companions. That is the reason why the translatability of The Qur'an is a controversial issue among Muslim scholars. We, actually, know nothing about translating the Qur'an at the time of the Prophet except what Al-Sarkhasi (D.1090/483) had reported that Salman the Persian companion of the Prophet (D.655/34) had translated Surah Al-Fatihah into Persian as mentioned.

Although this information was not found in any resources before Al-Sarkhasy, it still indicates that translating Qur'an had been discussed long before Al-Srkhasy. (World Bibliography: 12).

It is so difficult, however, to determine exactly the date and the title of the first translated version of The Qur'an; though it could be determined, that the first language into which The Qur'an has been translated was Persian.

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Baker says that "The first translation of The Qur'an appeared in Persian during the reign of the Abbasids (C750.1258) undertaken by Persian converts of Islam and it was word-for-word translation" (Baker, 2002: 203) and (World Bibliography: 26).

In the west, it seems that curiosity regarding the orient was motivated by fear as well as fascination. Translations have at times been undertaken in order to refute the arguments of Islam. The religious texts of Islam were translated in an effort to find out about the doctrinal and intellectual strengths and weaknesses of the enemy (Woodsworth: 198).

Sale has stated, in this regard that "It was the great crusades that first brought the west into close touch with Islam." (Sale: v). That is to say that the influences of the Crusades cannot be denied or ignored in studying the West-Islam relationships since the date of the Crusades up today. Sale has, also, stated, "For many centuries the acquaintance which the majority of Europeans possessed of Mohammedanism was based almost entirely on distorted reports of fanatical Christians...what was good in Mohammedanism was entirely ignored and what was not good, in the eyes of Europe was exaggerated or misinterpreted." (Sale: vii).

There is, to some extent, an agreement amongst the Islamic studies scholars and orientalist that the first version of The Qur'an in Europe was translated into Latin. Watt has stated in this regard, "The scholarly concern of European with the Qur'an may be said to have begun with the visit of Peter the Venerable Abbot of Cluny, to Toledo in the second Quarter of the twelfth century. He became concerned with the whole problem of Islam, collected a team of men and commissioned them to produce a series of works which together would constitute a scholarly basis for the intelligent encounter with Islam." (Watt, 1970: 173). That team of work was lead by an Englishman Robert of Retina who completed his work in 1143. Four centuries later, Martin Luther recommended it printed at Basle in 1543, and it was produced by three scholars lead by Rubertus Retenensis (Arberry: x) and (The Muslim world: 247). But that translation was

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commented by Watt as he said: "Unfortunately this translation and the companion works did not lead to any important developments of scholarly Islamic studies." (Watt, 1970 173). It was not of any remarkable importance from Sale's point of view when he comments that it "deserve not the name of translation: the uncountable liberties therein taken, and the numberless faults both of omission and commission, leaving scarce resemblance of the original" (Sale: v). These translations represent a clear example of those works which were done to give the target reader a false impression about Islam. Arberry says, "it abounds in inaccuracies and misunderstandings and was inspired by hostile intention" (Arberry: 242). In this work, Maududy has said, "The non-Muslim translators can not be expected to do full justice to the Qur'an for they are generally inspired by hostile intentions or at best by tolerance because they regard The Qur'an to be the product of the Prophet." (Maududy: 4). Watt, also regarding the hostile inspiration of the earliest versions of The Qur'an in the European languages, says, "Numerous works were written in the next two or three centuries (after the first version was done in Latin), but Islam was still the great enemy" (Watt, 1970: 173).

The first recent European language, other than Latin, in which The Qur'an had been translated was the Italian language, the translation was by Anderea Arrivabene (1547). This translation was the base on which The Qur'an was translated later into German (Baker 2002: 26).

In 1646, Andre du Ryer a French businessman in the Livant who lived in Istanbul for a time and then in Egypt as a consul of the French King, made the first translation from Arabic into French named as: Alcoran de Mahamet. Sale said about this version: "...there being mistakes in every page, beside frequent transpositions, omissions and additions, faults are unpardonable in a work of this nature" (Sale: v).

A translation of Surah المعارج / Al-Ma'arij was made into Spanish in the thirteenth century at the request of Alphonso X (Zwemer, The Muslim world, July, 1951: 148).

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A translation from Latin into Hebrew was made in the seventeenth century by Jacob B. and Israel ha Levi Rabbi of Zante (died in 1634). In Modern times a translation was made into Hebrew by Hermann Reckendorf and printed at Leipzig in 1857 (The Muslim world, July, 1951: 148).

In 1648 the first complete English translation appeared by Elexander Ross (1590.1694). Ross was a Chaplin of King Charles. His translation was based on the French version of Ryer. That means that he has done an indirect translation or retranslation whereby a text is not translated directly from an original SL (source language) but via an intermediate translation in another language. (Shuttleworth: 76).

Sale says, "Since this translation is twice removed from the original, its accuracy, certainly, will be very far from the original version" (Sale: v). He added, "The English version is a very bad one; for Elexander Ross...being utterly unacquainted with Arabic and no great master of the French has added a number of fresh mistakes of his own to those of Du Ryer" (Sale: v). Arberry has also said, "The earliest English version appeared in 1657 by the Scotsman Alexander Ross, and was but a translation of the first French translation of Du Ryer of 1647, and was Published few years later after Du Ryer's one. Ross's translation was like the Latin translation by Robert of Chester sponsored by Peter the Abbot of Cluny, had dubious aims to look into that Turkish vanities (Islam)" (Arberry: x).

In 1698, Father Louis Maracci has rendered another Latin version, with some Arabic quotations by some scholars to give the worst possible impression of Islam to Europe. Sale says, "he has not expressed the Idea of The Qur'an...Yet, though all the beauties of the original are lost in this, it is preferable to that of Du Ryer." (Sale: 243).

In November 1734, Sale made his direct translation from Arabic in London. It was in a quarto volume; in 1764, it was first printed in medium octavo. In 1825, it was reprinted and the reprinted has contained the sketch of Sale's life by Richard Alfred, which has been utilised in the article on Sale in the Dictionary of national Biography. It has been very famous amongst all the translators coming after it. It, also, has been published in more than thirty

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editions; it was translated into Dutch in 1742, French in 1750, German in 1764, Russian in 1792, Swedish in 1814 and into Bulgarian in 1902. Moreover, it became a source work of many translated versions afterwards. It was based on the translation of Maracci, including his notes and his preliminary discourse. He wrote a detailed critique about earlier translations. His work became the standard reference for all English readers until almost the end of the nineteenth century. However, his work was limited by his lack of access to public libraries forcing him to rely only upon material in his personal collection. Sale did not insert verse numbers into his work, nor did he insert footnotes or other explanations. The result, therefore, is a work that is extremely difficult to comprehend (Arberry: x) and (The Muslim world, July, 1915:249).

Palmer has said in his comment on Sale's English translation, "Sale's version can be regarded as a fair representation of The Qur'an." (Palmer: lxxx).

Rodwell's English translated version 'The Koran' was first published in London by Wiliam and Norgate in 1816. It was a direct translation from Arabic. The full title of that version when it was first published was: The Koran Translated, The Suras were arranged in chronological order with notes and index. Rodwell changed the traditional order of the Surahs; he began with Surah 96, and ended at 12. It was so difficult to find a particular Ayah within that kind of translation because of the rearrangement of the Surahs. Later it has been realised that such order is not precise and mislead the reader, so the version was later rearranged back into the traditional order. Rodwell's translation does not contain the original Arabic text; it ignored the numbers of the verses. He limited himself to numbering every ten lines.

Palmer has stated in his comment on Rodwell's English version that "Rodwell's approaches nearer to the Arabic, but even in that there is too much assumption of the literary style. The arrangement of the Surahs in chronological order, too, though a help to the student, destroys the miscellaneous character of the book, as used by the Muslims, and as Mohammed's successors left it." (Palmer: lxxx).

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Watt says regarding Rodwell's version Of English translation of the Qur'an that it was not without merit, but it is now passed over in favour of more recent ones (Watt, 1970: 178).

Palmer's 1880 and Wherry's 1882.86 versions, were before Bell's 1937.39 and Dawood's one in 1956. Additionally, Arberry's 1955 has created the most frequently used and referred.to version of the twentieth century. All that these translations have in common is that they were produced by non.Muslims who either regarded The Qur'an at best as a historical document or as a significant example of the literary production in the seventh century (Arberry: x), (Baker, 2002: 203) and (Sale: v).

Asad in this regard says that the "Non-Muslim translators with their text-oriented interest may produce accurate renderings through a scrupulous study of the Arabic language, but their versions will always miss out a specific spiritual dimension of the text. A common criticism of orientalist translations of the Qur'an was then that they did not convey the religious spirit which is engraved in divine revelation." (Asad: iii).

Indian Muslims were the first from within the faith to translate the Qur'an into English according to Abdur Rahim Kidwai, professor of English at Aligarh University, India. All of them were written at the time of the British colonialism and intense missionary activity. Kidwai noted works by Mohammad Abdul Hakim Khan (Patiala, 1905), Mirza Hairat Dehlawi (Delhi, 1912), and Mirza Abu'l Fazl (Allahabad, 1912). Dehlawi was motivated consciously by a desire to give a complete and exhaustive reply to the manifold criticisms of the Koran by various Christian authors such as Drs. Sale, Rodwell and Palmer.

Khan's translation in 1905 entitled as: 'The Holy Koran' was among the most famous of the earlier Muslim translations, printed with short notes in England. In 1911 Ashgar and company at Allahabad published the Arabic text with the English translation, arranged chronologically, by mina Abul Fazl (The Muslim world, July, 1915:253).

Among the category of Pakistani.Indian translations were those of Abdullah Yusuf Ali, which may be the most famous one of this category of translation. Daryabady's translation, however, is one of these categories of

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translations. He wrote the preface of it in 1941, and entitled his rendition as *The glorious Qur'an: Text, Translation and Commentary*.

The first English translated version of The Qur'an, which has been done by An English Muslim, was that of Pickthall (1875.1936). Pickthall brought up in Christian.Judaic traditions but converted to Islam in 1917. He wrote his forward to the bilingual edition, which includes the Arabic text in 1935, as it is mentioned in the introduction. Ali's translation was among the most important English translated versions of The Qur'an.

Moreover, Muhammad Asad's translation was first published in 1980. Hilaly and Khan's translation may be the most utilised one amongst Muslims; it was first published in 1980, while Saheeh International version was first published in 1997 and the Bewley's one in 1999.

After this study had been carried out, Oxford University Press has published another English version of The Qur'an in 2004. The Qur'an: Anew translation by M. A. Abdel-Haleem the professor of Islamic studies at the University of London is to the best of the author's knowledge, the most recent translation of The Qur'an in contemporary English.

The ten translated versions of The Qur'an, which have been chosen to be studied in this research, will be discussed in more details later in this chapter.

## **2.12 ABOUT THE QUR'ANIC MEANING**

The Qur'an as a high rhetorical text has two kinds of meaning: the original meaning, which is the first meaning coming to the mind when listening to or reading The Qur'anic text. The loss of this kind of meaning (there is sometimes no loss of this kind of meaning, because it is very common between languages) is less than the loss of the other kind. The other kind is the secondary meaning, which is something additional to the original one, and it always comes to the mind after the original one. This kind is usually different from one language to another and the loss of meaning usually happens in this kind of meaning, where the connotation could not be

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fully transferred to another language. For more details see: (Al-Zarqani: 2/131).

### 2.12.1 Loss of the Qur'anic Meaning

Religion may be the most difficult area in translation. That may due to the sensitivity and the richness of the religious text. It goes with a deep root in the depth of the culture, the faith, and sometimes the fables of the society. The difficulty of the translation increases **"when one has to render into English with any degree of accuracy and precision, a work so rich in meaning, so pithy in expression, so vigorous in style and so subtle in its implication as the Holy Qur'an"** (Daryabady: xiv).

The Qur'anic Arabic is, as many scholars of Arabic have said, remarkably rich concerning its lexical and syntactical meaning. It has its specific styles of expression and its subtle idioms, proverbs and formulas. Cragg admitted, **"not all nuances can go over in all their subtlety to the receiving language"** (Cragg: 48).

Cragg, also, argues that because of the loss of its meaning, The Qur'an in its translation is no longer a Qur'an. It means that the reader of the translation does not read The Qur'an; the reader, rather, reads what the translator understood as the meaning of the Arabic version of The Qur'an. He says that **"The fact that you are reading a translation is another problem: for when the scripture of Islam is no longer in Arabic it loses some of its vibrancy and power"** (Cragg: 15). Arberry, as well, says, **"The rhapsodic of The Qur'an has been lost in all the previous English versions of The Qur'an"** (Arberry: xii).

It is an undeniable truth that translating The Qur'an into any other language cannot be without loss of some of its denotations, connotations, impressions and indications. Those are the aspects of The Qur'anic meaning which should be preserved, as perfectly as possible. But any translation of The Qur'an no longer retains the meanings of it. That is to say that no available English translation conveyed the meaning of Allah's words in a way that, perfectly, fulfils the readers' needs. When we read any of the existing

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translations, however, although the meaning may come across, the language always seemed to get in its way. So instead of coming straight through as it does on the original Qur'anic Arabic, the meaning in the target text always came through a glass darkly (The Bewleys: iii). The fire of the original, Daryabady says, "is quenched, vivacious perspicuity lost, and the so called literal translation looks lifeless and dreary" (Daryabady: xiv). Yet, The Qur'anic translation, Pickthall says, "often fails to deliver the real sense, spirit and delicacy of the original, mainly because English terms are more or less inadequate to express the basic concepts of The Qur'an" (Pickthall: v). Penrice has also added that "In translation it (The Qur'an) tends to lose so much of the aesthetic quality that the Arabic language imports to it" (Penrice: v).

Asad in this regard has argued that there is no existing version of The Qur'an in English or any European language, even those done by Muslims, which represents the perfect style of The Qur'an in its source language. He says "there exist a number of modern translations by Muslims who, by virtue of there being Muslims, can not by any stretch of the imagination be supposed to have 'misrepresented' what, to them, was a sacred revelation. Still not of these translations whether done by Muslims or by non-Muslims. has so far brought The Qur'an nearer the hearts or minds of people raised in a different religious and psychological climate and revealed something, however little, of its real depth and wisdom" (Asad: ii).

Asad, however, tried to find the reason of the loss of meaning in all The Qur'an translated versions; that reason, from his point of view, is related to the translators themselves. He argues "when we look at the long list translations beginning with the Latin works of the high middle ages and continuing up to the present into almost every European tongue –we find one common denominator between their authors. whether Muslims or non-Muslims: All of them were or are people who acquired their knowledge of Arabic through academic study alone: that is from books (and) unless the translator is able to reproduce within himself the conceptual symbolism of the language in question. that is unless he

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hears it 'signs' in his ear in all its naturalness and immediacy. his translation will convey no more than the outer shell of the literal matter to which his work is devoted, and will miss, to a higher or lesser degree, the inner meaning of the original: and the greater the depth of the original, the farther must such a translation deviate from its spirit." (Asad: iii).

To conclude, when we read the Arabic version of The Qur'an, we cannot perceive and get, perfectly, the meaning denoted and connoted by its text. Consequently, the first kind of the loss of meaning (the loss in the decoding process) would be in reading the original text and it is something that normally happens with any linguistic text. Then when the translator translates, he only translates his cognition and understanding of The Qur'anic text, thus at this stage there will be another kind of the loss of meaning due to the differences between Arabic and English languages and cultures. In another expression the loss of meaning will take two stages; first in decoding the SLT (source language text), when the translator analyses the SLT to constitute his own understanding from the text, second, the loss of the meaning of The Qur'an would be, in recoding the TLT (target language text), where the translator tries to transfer the meaning of the SLT into the TL by using the strategy (the style) and the formula of the target language. It is then impossible to reproduce, perfectly, The Qur'an in any other language and it is nonetheless possible to render its message comprehensible to people whom, like most westerners do not know Arabic at all.

### **2.13 VERSIONS CONSULTED**

This study will be confined to ten English translated versions of The Qur'an. They are as follows: Ali, Pickthall, Daryabady, Dawood, Hilaly and Khan, Asad, the Bewleys, Palmer, Arberry and Saheeh International. Each version will be described and discussed in short later in this chapter.

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### 2.13.1 Factors behind Selecting the Versions

Since it is impossible to cover all the English translated versions of The Qur'an with regard to all linguistic aspects within a limited study, ten English translated versions have been chosen to see how the translators have dealt with the subject of this thesis. The loss of meaning in those ten translations will be the subject, which will be analysed and discussed through this study. I have excluded all those translations, which have rearranged The Qur'an in a chronological order such as Rodwell and Bell. I do not take into account those earliest translations done by some missionaries and orientalist and which are not in use academically or by Muslims. The oldest English translated version in this study is Palmer's one (1880). Moreover, I have not given any attention to some incomplete translations, which include only translations of some of The Qur'anic Surahs.

The ten versions studied in this thesis have been selected according to a number of considerations and factors: firstly, all those ten translations are famous among both Muslims and orientalist. Secondly, they are widely cited in the academic and research fields at universities and research centres. Thirdly, the translators are from different cultures, religions, backgrounds and they represent different periods.

Ali and Daryabady are from the Indypakistani background. The version of Hilaly and Khan was translated by one Arab (Hilaly) and another from the Indypakistani background (Khan). Saheeh International was based on Hilaly and Khan in order to correct their mistakes as an aim of that version. Dawood's translation was done by a native speaker of Arabic. Dawood was an Iraqi Jew born in Baghdad, came to the United Kingdom as an Iraqi state scholar in 1945, and graduated from London University. Asad was another Jew who converted to Islam. The other four translations by Palmer, Pickthall, Arberry and the Bewleys have been done by English native speakers. Palmer and Arberry were two orientalist and scholars of Arabic, while Pickthall and the Bewleys are English converts to Islam

Nevertheless, some translators are more qualified regarding understanding Arabic than others are. Moreover, some of them are close to

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the literal or word-for-word translation, while others have inclined to semantic or sense-for-sense translation. That means some of the versions have tried to be faithful to the source language text, while others seem to prefer being faithful to the target language rulings and grammar. Some of the existing translations were written in a language that was out-dated, difficult to follow, foreign sounding and unattractive to the reader, also they do not give an accurate rendering of the meaning of the Arabic.

All the above-mentioned issues will be discussed in relation to the main subject of this study, which is the loss of meaning in those translated versions.

### 2.13.2 Descriptions of the Versions

The ten English consulted versions have been chosen according to several reasons mentioned above. These ten versions were selected to cover different aspects and backgrounds of the Qur'anic translation. The following is short descriptions of the ten English translated versions of the Qur'an, which have been consulted in this study:

#### 2.13.2.1 Ali

Ali was born in India in the fourth of April 1870. He did not study at any religious institution. However, when he was between the age of four and five his father taught him Arabic. He graduated from the University of Bombay. He, also, studies at Jhon's Collage, Cambridge and Lincoln's Inn. In 1894 he joined the Indian civil service, and in 1914 he retired from his job. He served at School of Oriented Studies, University of London. In 1933, he decided to start his first published translation of The Qur'an at the city of Lahor. He first published each جزء/juz' (part) separately every three months. In 1937 the last part was finished, and the whole translation was finished and in 1939. The title was The Holy Qur'an: an interpretation in English, with the original Arabic text in parallel columns, running rhythmic commentary in English and full explanatory notes (Al-Sahli: 253, 154).

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Ali's translation was received well; it is the most popular one among Muslims. His rendering of The Qur'anic Ayah in poetic prose was according to him more suited to conveying something of The Qur'an's inimitable symphony to its readers. The requirements of prosody, made it inevitable that he, sometimes, alter the word order of the sacred text. In his translation he has avoided as he could the Biblical language which was in use in the English versions before him, though he still use this kind of English in some aspects of his rendering such as pronouns.

This version has ranked a high position amongst the recent English translated versions of The Qur'an. Many translators have been influenced by this version. The numerous footnotes provide helpful explanations and background information. Ali was inclined to avoid literal translation and tended as mentioned, to use a literary poetic style with rhythmic prose. This is as he explained to express the spirit of the original better in English, and the literal meaning is given in the footnotes. Ali in this regard has said, **"What I wish to present to you (the reader) is an English Interpretation, side by side with Arabic text. The English shall be, not a mere substitution of one word for another, but the best expression I can give to the fullest meaning which I can understand from the Arabic text."** (Ali: iv).

In translating text, he has aired no views of his own, but followed the understanding of the commentators. When they differed among themselves, he, as he states, had to choose what appeared to him to be the most reasonable opinion from all the points of view. Where it is a question of additional information adequate explanations is found in the footnotes, and where he has departed from the literal translation in order to express the spirit of the original better in English, he has explained the literal meaning in the footnotes as mentioned (Ali: v).

His aim of that translation was, as he mentioned, **"to give to the English reader, scholar as well as general reader, a fairly complete but concise view of what I understand to be the meaning of the text."** (Ali: v).

Although there are many translations that came after Ali's one, many people still prefer Ali's translation because of its linguistic superiority and the

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fact that it is generally easier to follow without the numerous interruptions and insertions. That is because he used footnotes to refer to the additional information as mentioned above.

Pickthall said about Ali's translation that it was **"In better English than any English translation by an Indian"** Quoted in (Khan, 1989: 96). Baker, however, said about this translation that **"Yusuf Ali's 1934 edition is an example of an approach that attempts to be literal at times while tending to over.translate at others"** (Baker: 203).

Although, Ali's translation remains in publication, it has lost influence because of its dated language and the appearance of more recent works, which try to avoid completely the Biblical archaic usage. Even if his translation was among the most important ones, it includes some mistakes and mistranslation. He sometimes used to render different translations of the same Ayah or phrase, which is repeated in different positions in The Qur'an. He, for instance, has used different translations for the same phrase **"إن في ذلك** " **لعبرة لآلي الأبصار** " which is in (3/13, 24/44) in The Qur'an as: 'In this is a warning for such as have eyes to see' and ' Verily in these things is an instructive example for those who have vision'. He, additionally, omitted some words or structures in his rendering as it will be noticed.

#### **2.13.2.2 Pickthall**

Marmaduke Pickthall (1875.1936) was the son of an Anglican clergyman who travelled to the East and acquired fluency in Arabic, Turkish, and Urdu. He was a novelist, traveller, and educator. In 1920, he travelled to India and became a journalist for Muslim newspapers as well as headmaster of a Muslim boys' school. His translation was the first one done by an Englishman who had converted to Islam as mentioned (Khan, 1986: 33).

He was a scholar of Arabic, spent several years in the service of the Nizam of Hyderabad, India. The Muslim Ruler of Hyderabad was helping in doing that translation. He went to Cairo to complete his translation, after the Ruler had granted him two-year leave with full salary. In Cairo, some of the Muslim scholars and scholars of Arabic have helped him in revising some

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linguistic issues in his translation. Among those who helped was Mustafa al-Maraghi the great scholar of Al-Azhar. After that, Al-Azhar (the authoritative institution in Cairo) gave the approval to Pickthall's work. (Khan, 1986: 33).

The title of Pickthall translation is the meaning of the Glorious Qur'an: an explanatory translation, which was published in London. In 1935, he wrote his forward to his bilingual edition, which includes the Arabic text (Al-Sahli: 751). The text and the English translation were paged from right to left. In later edition, the Arabic text was omitted from the translation. Consequently, they are paged from left to right.

Moreover, Pickthall translation is a mere translation with no explanation and footnotes, the matter that makes it perhaps more difficult for the beginner. It is considered particularly successful, sensitive and more adherent to the source language text (Baker, 2002: 203).

Pickthall has used literal translation to render The Qur'an in English as faithfully as possible. He said, "the book is here rendered almost literally, and every effort has been made to choose befitting language... (his aim was) to present to the English reader what Muslims hold to be the meaning of the words of the Koran and the nature of the book" (Pickthall:vii ). When Pickthall says that his translation is a literal one, it seems that he has not meant the word-for-word translation; it seems that he, only, meant to indicate that his translation is faithful and adherent to the source language text.

Watt has said about Pickthall translation, "though it does not read well, (it) is interesting as a work of Englishman who became a Muslim and had his translation approved by Muslim authorities in Cairo." (Watt, 1970: 178). Nadawi, however, said about this translation: "Pickthall explanatory translation, on the other hand, is most readable. Although it is not free from mistakes, it has an edge over other translation because of its fluency and gracefulness of style" Quoted in: (Daryabady: xxii).

Generally, Pickthall's work was popular in the first half of the twentieth century and, therefore, historically important, though its archaic prose and lack of annotation influence its popularity among the English contemporary readers. Additionally, he has made some mistranslations and mistakes in his

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version. He, for instance, has translated "إن الله سميع بصير" into "Lo! Allah is Hearer, Knower." It is obvious that the English equivalent of the Arabic word *بصير* is not 'Knower' as he has chosen. His Literal translation, also, leads him to make many other mistakes, as it will be mentioned later in this study (Pickthall, 408).

### 2.13.2.3 Daryabady

'The Glorious Qur'an, Text, Translation and Commentary' is the title of the English translated version made by Daryabady. This translation is regarded as among the *سلفي/salafi* or those who claim to follow the traditions of the first generations in understanding The Qur'an and Islam in general.

Additionally, his translation, as Alnadawi argue, was to oppose those translations made by orientalist and some of the apologetic Muslims who try to give rational reasons for everything stated in The Qur'an. Building on this point, Nadawi has stated that "Translation of the holy Qur'an Into English can be divided into two categories, firstly there are those penned either by non-Muslim orientalist or by those Muslim apologists who were unduly impressed by the western thought and the industrial advancement of the west, secondly there are Muslim translators and commentators who mostly belong to the Indo.Pak.sup.continent." Quoted in: (Daryabady: xxii).

Daryabady tries to be faithful to the original Qur'anic text in his translation. He, however, was very acquainted with the Biblical and other faith studies and that, in turn, helped him in his interpretation and commentary in the footnotes.

He has retained some of The Qur'anic terms in their Arabic form; he only transliterated them in using Latin symbols. Words such as *الله/Allah* and *نصارى/nasara* have been transliterated into Latin letters. That is because he thought that the two English words; God and Christians are not the adequate English equivalents of the Arabic words (Daryabady: xvii).

He sometimes falls in literal translation, though he used to render the intended meaning in his footnotes. His faithfulness towards the original texts,

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from his point of view, makes it an obligation to render the literal meaning of the text and put the intended meaning in the footnotes as mentioned. He, for instance has translated the words ظاهر/zahir and باطن/Batin in the passage as outside and inside. The derived meanings of theses two Arabic terms or words are: open and secret as they are normally adopted by other translators. He gives the intended meanings mentioned above in the footnotes (Daryabady: xxvi).

He retains, to some extent, the Arabic syntax and word order in his English translation. In this respects he excels many of the translations done before him. Furthermore he, as Ahsan said, has corrected "the unpardonable numerous mistakes of omissions, namely George Sale, T. M. Rodwell, E. h. Palmer, Richard bell and the Qadiyani translator Mohammed Ali" Quoted in: (Daryabady: xi).

Nadawi said about this translation that "His translation and commentary is to my mind, unique and the most reliable among all translations and commentaries of The Qur'an so far attempted in the English language" Quoted in (Daryabady: xxvii). He added, "Another distinctive feature of Daryabady's rendering of The Qur'anic text is that he has always kept in view the most appropriate expression in English or the one which is nearest to the interpretation of a word used in the Holy Qur'an". Quoted in: (Daryabady: xxvi).

His inclination to literal translation caused him, sometimes, to ignore the idiomatic meaning of some Arabic Qur'anic expressions, such as Ayah 29 of Surah Al-Isra':

"ولا تجعل يدك مغلولة إلى عنقك ولا تبسطها كل البسط فتتعد ملوماً محسوراً"

(الإسراء: 29).

His translation of the above Ayah was:

"Let not your hand be chained to your neck, nor stretch it forth to its extremity, lest you sit down reproached, impoverished." An idiomatic

rendering would have been better to convey the rhetorical meaning of that Ayah (Daryabadi: xxvi).

#### 2.13.2.4 Dawood

As mentioned above, Dawood was an Iraqi Jew who studied at the University of London. He established The Arabic Advertising and Publishing Company Ltd, which is now one of the major producers of Arabic typesetting outside the Middle East. He has translated: *Tales from the Thousand and One Nights* in 1954 and since then it has been published in seventeen various editions.

His most important work was translating The Qur'an into English. In which he has presented an English version without using the Biblical language used before and even after his work. Dawood in this regard said that the previous translation "particularly failed to convey both the meaning and the rhetorical grandeur of the original" (Dawood: xv).

In his first edition, he tried to abandon the traditional order of The Qur'an. However, later in his 1990 edition he came back to the traditional rather than the chronological order.

His aim was as he stated, "to present the modern reader with an intelligible version of the Koran in contemporary English" (Dawood: x). He was very interested in The Qur'an style and language. He said "It is acknowledged that The Qur'an is not only one of the most influential books of Prophetic literature but also a literary masterpiece in its own right." (Dawood: xi).

Overall, Dawood's translation is among the easiest and the most readable translations. It seems to depart from the word-for-word translation to deliver the direct meaning of The Qur'an as the translator understood.

Watt has said about Dawood's translation that "The Qur'an by N. J Dawood, an Iraqi with an excellent command of English. His translation is very readable, since his aim is that it should always be meaningful to a modern man, but this leads to some departures from the standard interpretations, grace and majesty of the original Arabic." (Watt, 1970: 178).

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Irving, as well, said "The Qur'an by N. J. Dawood which is published in the Penguin series of the world classics is better than most, but it is often becomes merely a prosaic paraphrase" (Irving: 178).

Dawood has also made many mistakes in his translation. Some of the mistakes are due to his attempt to present a semantic translation. He sometimes tries to give the gist of the source language text. Such attempt, in turn, resulted in many omissions in the target language text. He, also sometimes, disordered the source language word order, which of course resulted in losing some meaning of the source text. He, however, has failed to appreciate the Arabic grammar and the semantic meaning behind such grammar. He, for instance, has translated "قال رب اشرح لي صدري" into "Lord", said Moses, 'put courage into my heart'. Whereas, it is obvious that the translation should have been "My Lord'..." Dawood's first edition included serious mistakes of translation, which was corrected in the 1990 edition. In the first edition, he has translated, for instance بني آدم/bani Adam in Al-A,raf: 31 as 'children of Allah '. Quoted from (The Muslim World Book Review, Vol. 7, No. 4 Summer 1987)

This translation, also, includes several mistranslations. Often a single word is mistranslated in a verse to give it totally the opposite meaning. In 2: 191, for example, we read: "idolatry is worse than carnage" in translating the part of the Ayah: "و الفتنة اشد من القتل". The word translated as "idolatry" is فتنة which actually means persecution or oppression. Dawood's translation conveys an impression that the Qur'an will put up with carnage but not idolatry. In fact, the Qur'an is making persecution and oppression a crime greater than murder. The translation should be: "oppression is worse than killing". He, also, has not been aware regarding some Arabic styles such as Ellipsis, a fact that caused many mistranslations as it will be shown later in this study (Dawood: 29).

#### 2.13.2.5 Hilaly and Khan

Hilaly and Khan' translation may be the most widely English translated version of the Qur'an in most Islamic bookstores and mosques throughout

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the English-speaking world nowadays. This new translation comes with a seal of approval from both the Islamic University of Medina and the Saudi دار الإفتاء/*Dar al-Ifta*. This Saudi-financed venture has relied on the commentaries of Tabari (d. 923 C.E.), Qurtubi (d. 1273 C.E.), and Ibn Kathir (d. 1372 C.E.) in addition to Al-Bukhary and Muslim.

Hilaly and Khan's translation, however, has been entitled as: Interpretation of the meanings of the Noble Qur'an in the English language. In addition to the translation, the edition, also, has some indexes containing information for the ordinary target reader.

They, to some, extent have tried to follow the most important translations so far. Moreover, they have tried to correct some mistakes done by Ali and Pickthall. As those two editions, particularly, Ali's one has clearly influenced them.

The corrections of some mistakes regarding some Islamic terms and concepts might be the most important effort in that translation. As in Hilaly and Khan's point of view, some of the verses of The Qur'an were translated wrongly, while others were in need of clarification. Moreover Al-Misnad states that "the translation of Hilaly and Khan achieved the highest percentage in all the three linguistically issues: overall stylistic acceptability, degree of effectiveness and degree of accuracy" (Al-Misnad: 329).

Additionally, beyond their efforts to correct the mistakes which have been done by many translators of The Qur'an who in their regard failed to grasp the peculiarity of Arabic, they have tried to clarify the ambiguous sentences in previous translations (Hilaly & Khan, 93: xxiii).

The appendix includes a comparison of Jesus and Muhammad, reporting that the former had no claim to divinity from a Muslim perspective, what Jesus did or did not do should be drawn from the Qur'anic text. They refer to the fact that while the Qur'an refuses the claim of divinity for Jesus, it views him, along with his mother Mary, as being truly blessed and peaceful.

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On the other hand, Hilaly and Khan's translation represents the *سلفي/Salafi* School of thought in accordance with the traditions of the first generation of the followers of the Prophet.

This translated version has been criticised for not being written in a high and elegant style of English, which attracts an English reader, as is the aim of all the contemporary English translations. (Al-Sahli: 262). The amount of information, which is inserted within the translated text, disrupts, to some extent, the fluency of the structure and affects the coherence of the text.

Moreover, in spite of the amendments made by Al-Hilaly and Khan in their translation there remain certain drawbacks. As they admittedly **"concentrated their efforts on corrections pertaining to 'aqeedah' rather than perfecting the language, the English rendering leaves something to be desired"** (Saheeh: ii).

Additionally, it was found that their use of transliterated Arabic words, which are accompanied by several definitions "is not always beneficial to one who can not easily recognise the relationship between the given meanings, and can not discern which of them would be most suitable to a particular context." (Saheeh: ii).

They, also, have done some mistranslations in their edition such as what was in Ayah 5 of Surah Al-Zalzalah "بأن ربك أوحى لها" as "Because your Lord will inspire it". As they have translated the linkage ب as 'because' rather than 'that'.

#### 2.13.2.6 Asad

Mohammed Asad was born in 1900 in the city of Lvov, which used to be a part of Germany but now it is a part of Poland. He was the descendant of long line of Rabbis. A line, which was broken by his father who became a barrister. He was familiar with Hebrew and Aramaic. He, also, has studied the Old Testament and the Talmud. He became a Muslim in 1926 after many trips to many Islamic countries, and took the name Mohammed in the honour of the Prophet and Asad, which is the Arabic noun of lion. He was disowned by his father after he became a Muslim. His wife, as well, converted to Islam.

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He went for Pilgrimage after which he wrote his famous book: *The Road to Mecca* in 1952. He was in a very strong relationship with many Arabs and Muslim leaders in Saudi Arabia and Pakistan. He used to be one of the Pakistani diplomats at the United Nations. In 1992, he peacefully died in Spain after a very active life of work in politics, religion and philosophy (Asad, *The Road to Mecca*: 10).

Asad's translation was entitled as: *The Message of The Qur'an Translated and Explained*. However, it contains some serious departures from the orthodox viewpoints on a number of Qur'anic statements. But he sometimes goes far from the basic meaning of The Qur'anic text by attempting to see some historical events as symbols and thus, their meanings are only to indicate something beyond their basic direct meaning.

He agreed that The Qur'an has been deliberately misrepresented by its western translators. He argued, "among the existing translations in almost all or the major European language there is many a one that has been inspired by malicious prejudice and especially in earlier times by misguided missionary zeal, there is hardly any doubt that some of the more recent translations are the work of earnest scholars who, without being actuated by any conscious bias, have honestly endeavoured to render the meaning of the Arabic original into this or that European language." (Asad: ii).

Asad, also, was of the opinion that none of those translations –whether done by Muslims or by non-Muslims. has so far brought The Qur'an nearer to the hearts or minds of the people who grew up in non-Muslim societies and speak non-Arabic language (Asad: ii). That, in his point of view, is because all of the translators (Muslims or non-Muslims) so far were or are people who are not well-acquainted in Arabic; they have taken their knowledge of Arabic through academic studies. None of them was familiar with the Arabic language as a person is familiar with his own language (Asad: iii).

Nevertheless, Asad's endeavour, in this regard was to avoid the shortcomings mentioned above. He said, "I have consciously avoided using unnecessary archaism, which would only tend to obscure the meaning of The Qur'an to the contemporary reader" (Asad: viii). He has inclined to render a

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semantic translation. He, however, has attempted to paraphrase the Arabic idioms of the source text of The Qur'an. But he said, "I did not see any necessity of rendering The Qur'anic phrases into a deliberately modern idiom which would conflict with the spirit of the Arabic original and jar upon any ear attuned to the solemnity inherent in the concept of the revelation" (Asad: viii).

Although he has tried his best to render the message of The Qur'an as clearly and elegant as possible, he admitted, "I make no claim to having reproduced any thing of the indescribable rhythm and rhetoric of The Qur'an. No one who has truly experienced its majestic beauty could ever be presumptuous enough to make such a claim or even to embark upon such an attempt." (Asad: viii).

He found that any translation could not be an adequate one without using additional information in footnotes. He stated "In order to bring out to the best of my ability, the many facets of The Qur'anic message, I have found it necessary to add to my translation a considerable number of explanatory notes." (Asad: vii).

Asad has attempted to render his own understanding of The Qur'an. He thought that since the past commentators of The Qur'an have had different opinions regarding the interpretation of The Qur'an, he could have his own opinion in rendering the meaning of The Qur'an. But he stressed on the extraordinary effort which has been done by The Qur'an commentators in the past and recently and said, "none of the truly original classical Qur'an commentators ever made any claim to 'finality' concerning his own interpretations, it can not be often enough stressed that without the work of those incomparably great scholars of past centuries, no modern translation of The Qur'an –my own included.could ever be undertaken with any hope of success" (Asad: viii).

Additionally, he was quite keen of Mohammed Abdu and his school of thought in giving the mind chance to say its word in understanding the text. That is to say that the recent commentators of The Qur'an as well as the translators have rights to understand The Qur'an differently. That may, however, be the reason behind the new and, to some extent, the odd ideas

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which Asad has introduced in his translation. He, for instance, doubts the throwing of Abraham into fire, Jesus speaking in the cradle and Jesus's miracle of raising the dead by the will of Allah. He refers to *Khadir* and *Dhulqarnin* as mythical figures and expresses unconventional views on *نسخ/naskh/abrogation*.

Asad has made many mistranslations and mistakes in his rendition because of the wide scope of freedom in interpreting and translating the Arabic Qur'anic text into English. He, for instance, has, to the best of the author's knowledge, an odd understanding and interpretation of Ayah 49 of Surah Al-Nisa':

"...أني أخلق لكم من الطين كهيئة الطير فتكون طيراً بإذن الله..."

(آل عمران 49)

He has rendered the above Ayah as:

"...I shall create for you out of clay, as it were, the shape of [your] destiny, and then breathe into it, so that it might become [your] destiny by God's leave..." Al-Imran: 49.

The meaning of the translation is far from the meaning of the source language text. The source text obviously, refers to a miracle of creating a bird out of clay, which has been done by Jesus according to the will of Allah. But the translation refers to an issue related to fate and destiny. Moreover, the pronoun 'your' is added to the translation while the source text has not used that kind of the pronoun.

#### 2.13.2.7 The Bewleys

The Bewleys have firstly admitted the inimitability and the untranslatability of The Qur'an. They have pointed out "We would first like to follow all our predecessors in acknowledging the complete impossibility of adequately conveying the meanings of The Qur'an in English or indeed any other language." (The Bewleys: v).

Among the main features, which distinguish their rendition is that they have maintained several key terms which have not been translated and remain in the text in transliterated forms. They have pointed out that when Islam has spread in areas whose mother tongue was not Arabic, a certain number of key Qur'anic terms (religious and cultural) are always retained in their original Arabic form, whether the language concerned is Persian Turkish or Urdu or Malay or Hausa or Any of the other myriad languages spoken by Muslims throughout the world. They also have argued that in more recent times exactly the same phenomenon has occurred with English, so that English speaking Muslims have assimilated into the language various Arabic words which are either untranslatable or words whose English equivalents have become so imbued with meaning other than that intended by the original Arabic that to use them would be to mislead rather than give the correct significance (The Bewleys: iv).

They have justified, "Since this rendering is intended primarily as a tool for English speaking Muslims we have incorporated many of these word into it, so that rather than, for instance, using the words: 'Faith' and 'Believers' we have used the terms 'Iman' and 'Muminun'...and the same applies to all the other Arabic terminology employed in the text, definitions of which will be found in the small glossary of the end" (The Bewleys: iv).

They, then, have transliterated the religious terms in order to avoid misleading connotations when translating into English. This decision saved the translators from the often very difficult and inappropriate task of either paraphrasing Qur'anic concepts with long glosses and even whole sentences (like Asad's constant rendering of Kafir as 'one who denies the truth') or to coin new words in the target language. They, however, put a short Glossary of terms and another glossary of proper nouns at the end of their translated version.

Moreover, they differed from their predecessors in terms of the kind of the reading that they have used as a source language text. While most of the translators used the very famous reading of Hafs from ,asim, The Bewleys have used a less famous one which is of Warsh from Nafi,. There are a

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slightly variations of meaning between the reading of Warsh from Nafi' and the reading of Imam Hafs. The orthography of Arabic allows for such slight variations in meaning, and all the meanings are considered correct.

The Bewleys, for instance, have differently translated the beginning of Ayah 45 of Surah Yunus.

" ويوم يحشرهم... " (يونس: 45)

They have translated it into 'on the day We gather them together' whereas in other versions the translation was 'on the day He gathers them together' or something similar, with the pronoun changed from We to He.

Additionally, the Bewleys have omitted what could interrupt or distract the reading, or better reciting process. They, unlike what the older translations have done, have avoided explanatory notes or alternative renderings (usually inserted in brackets). The indication of difficult passages through interpolations or footnotes is completely avoided in favour of a straightforward translation; only a few footnotes are added mostly for giving a short definition of the technical terms or the Asbab Al-Nuzul. Although excluding explanatory notes makes the rendition more readable and coherent, the Bewleys version is difficult to understand for the ordinary target language reader.

Their aim, however, of adding a new translated version of The Qur'an as they pointed out was "to allow meaning of the original, as far as possible to come straight through with as little linguistic interface as possible so that the English used does not get in the way of the direct translation of the meaning" (The Bewleys: iii).

Ahmad Thomson (a practicing parrister and author in Islam and religions generally) has said that "the translation of them (The Bewlys) is easy to read and hives easy access to the meanings of the original Arabic ...it is a new rendering of meaning which is not only trustworthy but also a pleasure to read. This is not to denigrate the classical work of Mohamed Pickthall or Yusuf Ali, but it is clear to any one remotely conversant with the

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English language that these earlier translators' English usage and vocabulary is now outdated and not always intelligible."

[www.black-stone.net/books/Quran\\_Review.html](http://www.black-stone.net/books/Quran_Review.html). (D. A. 09-08-06)

This version, however, could be found difficult for the English ordinary reader who may not understand the concepts of tens of the religious and cultural terms in the target text, though it includes two short glossaries at the end of the translation as mentioned above.

#### **2.13.2.8 Palmer**

Palmer was a Cambridge scholar entrusted with the preparation of a new translation of the Qur'an for Max Mullers' Sacred Books of the East series. Palmer's rendition suffers from the idea that The Qur'an ought to be translated into colloquial language, he failed to realise the beauty and grandeur of style in the original Arabic, to him that style was 'Rude and Ragged'. His translation was to some extent a literal translation. He has pointed out: "I have, as far as possible, rendered an Arabic word by the same English word wherever it occurs; in some cases where the Arabic word has more than one signification or it would distort the sense to retain the same expression, I have not scrupled to alter it." (Palmer: lxxviii).

He has added, "I have translated each sentence as literally as the difference in structure between two languages would allow and when possible I have rendered it word for word. Where a rugged or commonplace expression occurs in the Arabic, I have not hesitated to render it by a similar English one, even where a literal rendering may perhaps shock the reader" (Palmer: lxxviii).

Another feature of Palmer's rendition is that he has not inclined to use the additional information to clarify the original text. He states that "The notes that I have appended are only such as are absolutely necessary for understanding the text" (Palmer: lxxx).

Moreover, Palmer has depended on the ancient commentators of The Qur'an in his rendering of The Qur'an. He, particularly, has used Al-Baidawi

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interpretation as he said: "In my rendering I have, for the most part, kept to the interpretation of the Arabic commentator Al-Baldawl, and have only followed my own opinion in certain cases where a word or expression quite familiar to me from my experience of every day desert life." (Palmer: lxxx).

Additionally, Palmer's translated version has suffered from many omissions and mistranslations. Nykl notes no less than 70 instances of omission and mistranslation in Palmer's rendition. Nykl, A. R. 'Notes on E.M. Palmer's The Qur'an in the Journal of the American Oriental Society 56 (1936) PP 77.84.

#### 2.13.2.9 Arberry

The 1955 translation of Arthur Arberry (1905.69) was the first English translation by a bona fide scholar of Arabic and Islam. A Cambridge University graduate, he spent several years in the Middle East perfecting his Arabic and Persian language skills. For a short while, he served as Professor of Classics at Cairo University; in 1946, he was the Professor of Persian at University of London, and the next year transferred to Cambridge to become professor of Arabic, serving there until his death in 1969 (Watt, 1970: 178).

Arberry's translation was, then, the most satisfactory English translation so far. He first Published the Holy Qur'an, an introduction with selections (London, 1953), which was an experimental version of selected passages using various methods. This was followed in 1955 by a completed version entitled the Qur'an interpreted (two volumes, London) which is the present title up to date. The method adopted for this was to put the whole into short lines, regardless of the length of the Arabic verses but varying to some extent according to the subject matter. Arberry has not numbered, individually, the Ayahs in his translation, he rather has numbered every five Ayahs. The diction is carefully chosen; and the translation as a whole has managed to suggest something of the grace and majesty of the Arabic original (Watt, 1970: 178).

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The aim of this version was as Arberry states: "to improve the performance of my predecessors and to produce something which might be accepted as echoing however faintly the sublime rhetoric of the Arabic Koran" (Arberry: x).

He has tried to preserve the style of the original. He particularly has endeavoured to reproduce the source text inimitable rhythm and rhyme. As he was astonished by what he called "intricate and richly varied rhymes, which apart from the message itself constitute the Koran undeniable claim to rank amongst the greatest literary masterpieces of mankind" (Arberry: x).

Moreover, Arberry's rendition contains no explanatory notes or background information about the Surahs. As he has pointed out that "As footnotes and glosses do not interrupt the smooth flow of the Arabic Koran, so in this English interpretation, footnotes and glosses have, deliberately, been avoided; reader anxious for further guidance should consult the earlier annotated versions" (Arberry: xii).

Nevertheless, he has to some extent avoided the Biblical language in his rendition, as he has said, "I have tried to compose clear and unmannered English avoiding the biblical style favoured by some of my predecessors" (Arberry: xii).

Baker has said about this version, "Arberry's translation tries to emulate the quality of the original. It does so with some success and seems at least partially, to have influenced other translations that aimed at the same effect." (Baker, 2002: 203).

Arberry has carefully preserved a high degree of consistency in his translation, and where a word is puzzling, the reader will sometimes be helped by the index to the commentary, which may give reference to another passage where the word is explained. The Arberry translation uses a simple form of translation of Arabic names in accordance with the popular audience to whom it is directed. He rendered the Qur'an into understandable English and separated text from tradition. The translation is without prejudice and is probably the best around. The Arberry version has earned the admiration of

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intellectuals worldwide, and having been reprinted several times, remains the reference of choice for most academics. It seems destined to maintain that position for the near future (Watt, 1970: 12).

Although, Arberry' translation has fulfilled a high degree of stylistic accuracy, it contains many mistakes, mistranslations and omissions. For example Al-Anfal: 59 "ولا يحسبن الذين كفروا سبقوا إنهم لا يعجزون" is rendered as 'And thou are not supposed that they who disbelieve have outstripped me' whereas the correct translation would be 'let not those who disbelieve deem that they have escaped me'. In addition, النبي الأمي/al-Nabi al-ummi is mistranslated as 'the Prophet with the common folk'. Other instances of mistranslation are in Al-Imran 43, Al-Nisa':72, 147and 157; Maidah: 55; A'raf157: Al-Sajdah: 23: Al-Anfal: 59 and Yunus: 88, etc (Watt, 1970: 13).

#### 2.13.2.10 Saheeh International

This rendition of the meanings of the Holy Qur'an is the most recent one amongst the ten translated versions consulted in this research. The first published edition of it was by Abu-Alqasim Publishing house in 1997.

The translation has set, as it claims, new standards of readability and accuracy, for the benefit of everyone needing a resource of the Qur'an in English. Readers will appreciate the clear, modern English, the smooth flow of sentences, and the concise footnotes, which give necessary information but allow uninterrupted reading of the main text. The scholars and translators of Saheeh International have paid careful attention to authentic sources of حديث/Hadith (the Prophet sayings) and تفسير/Tafsir (The Qur'an interpretation). In this regard, this rendition could be regarded as one of the سلفي/Salafi scholars (Saheeh: ii).

In essence, this is a simplified, clearer and revised version of Hilaly and Khan in particular as well as Yusuf Ali, Pickthall and other previous translations.

In the preface of this rendition, the editor have said: "There is clearly a need for a presentation of the meanings of the Holy Qur'an which is precise enough to be useful as reference for Muslims and students of non.Arabic yet

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also suitable for da'wah purposes to non-Muslims." (Saheeh: i). The editor has added that In spite of the amendments made by al-Hilali and Khan in their Noble Qur'an, there remain certain drawbacks. As they admittedly connected their efforts on corrections pertaining to *aqeedah* rather than perfecting the language, the English rendering leaves something to be desired. (Saheeh: ii).

The aim, generally, of this translation was to correct the linguistic mistakes made by the previous renditions, particularly, that of Hilali and Khan who, while attempting to correct some mistakes relating to العقيدة/al-,aqidah/the Aqidah the Islamic faith, had not, in the Saheeh point of view, corrected the linguistic mistakes and mistranslations.

The aims again, as Saheeh states, were confined to the following three main objects:

1. To present correct meanings, as far as possible, in accordance with 'aqeedah ahl al-Sunnah wal-Jama'ah.
2. To simplify and clarify the language for the benefit of all readers.
3. To let the Qur'an speak for itself, adding footnotes only where deemed necessary for explanation of points not readily understood or when more than one meaning is acceptable (Saheeh: ii).

## 2.14 SUMMARY

There are several definitions of translation, most of them revolve around the opinion that translation is the effectively expression of a text in a language by using means of another language, in a way which helps as positive communication as it is in the source language. The typical translation is that in which the target language reader receives from the target text as same effect as the source language reader from the source text.

The translator always deals with the meaning of the text to convey to the target language, with inevitable loss in the meaning conveyed.

Moreover, text analysis in translation is very important for both the translator and the critic of the translation. Both of them need to know the

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structure and the type of the text they deal with; the setting or the cultural background; the connotations and the denotations of the lexical items and the component analysis.

Most of the old translators of the Qur'an have been influenced by the Biblical archaic language and style in their translations of The Qur'an. But the more recent translations use less of such language and style.

With time, the translation of The Qur'an seems to be, from the Muslim point of view, not only a permissible thing, but rather a compulsory issue, even though there are many misconceptions and mistranslations remains in the current translations of the Qura'n

*Chapter 3.**Lexical Meaning***3.1 INTRODUCTION**

The word is the smallest meaningful unit in any language that we expect to represent any individual meaning, though there are various opinions whether a word in its own can mean anything since we cannot give a word any meaning without contextualising it **"In its most typical collocation rather than its rare one"** (Baker: 53). Words, also, are **"the basic units of any text"** (Finaly: 87), and each language has its core of words or lexical elements that may be different in its denotations and connotations from other lexical elements of other languages. There are many factors behind the differences in the concepts of those lexical elements of languages due to culture, mythology, climate, geographical effects, etc. Those factors, also, shape words denotations and connotations, since **"the sense of the word is not just a register of meaning: it is a fabric of life and language combining to enshrine it"** (Cragg: 57).

Accordingly, translating Qur'an into any other target language, such as English, is a very difficult task since **"an English word is not always the exact equivalent of Arabic"** (Maududi: 1/3); there are no clear-cut English

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equivalents for Arabic lexical elements in The Qur'an. Additionally, the connotations or shades of meanings of Arabic words, in The Qur'an, are difficult to transfer accurately into English. Moreover, Arabic language has some concepts that are unknown to the English native speakers. In other words, there are in Arabic, as in most language, lexical elements that refer to concepts so specific to Arabic native speakers that they cannot be translated, but have to be paraphrased or described (Finaly: 114).

If we imagine that some of the Arabic lexical items in The Qur'an go far back in time, to the classic Arabic era and need to be explained even to the recent Arabic native speakers, we would realise the difficulty that translators of The Qur'an into English or any other target language, face in their tasks.

This chapter is divided into three main sections; each section includes some related issues. The sections discussed are: the linguistic meaning, the cultural meaning and the phonic meaning.

### **3.2 THE LINGUISTIC MEANING**

The linguistic meaning is meant to refer to the mere meaning of the lexical item as in a dictionary, and as determined by the linguistic context of the lexical item within a text. The linguistic meaning, however, will be discussed within its own linguistic context in isolation of the cultural context or the phonic connotations. In this section, the following issues will be discussed: the Islamic words, the polysemy, the synonymy, the proper nouns and the emotional meaning.

#### **3.2.1 The Islamic Words**

Translating religious words/terms represents one of the most difficult tasks in the translating process. Religious terms have their connotations in the source language, and thus will sometimes be misunderstood or mistranslated into any other target language.

Moreover, translating those terms into their English equivalents that connote Christian or Jewish connotations would to some extent confuse the target language readers about the real concepts of the source language

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religious terms. Choosing, for example, a term such as 'prayer' as an English equivalent of the Islamic term *ṣalah/صلاة*, would confuse the English target reader. For the term 'prayer' has its own connotations to the English native speakers, and those connotations, in turn, are different from the connotations of the Arabic term *ṣalah/صلاة*. The English word *prayer* is related to the church environment, and in its performance, prayer sometimes requires religious songs or carols and music. The English word does not denote, rather than connote, the real concept of *ṣalah/صلاة*, which in Arabic denotes the relationship between Allah and his servants. Overall, using the English word *prayer* would not denote the religious meaning and connotation of *ṣalah/صلاة* prayer would, instead, convey some non-Islamic denotations and connotations (Bassnett: 23) and (Jee: 246, 247).

In this regard Asad has stated that one must "beware of rendering, in each and every case, the religious terms used in The Qur'an in the sense which they have acquired after Islam and become 'institutionalised' into a definite set of law, tenets and practices. However, legitimate these 'institutionalised' terms may be in the context of Islamic religious history. It is obvious that The Qur'an cannot be correctly understood if we read it merely in the light of later ideological developments, losing sight of its original purport and the meaning which it had, and was intended to have for the people who first heard it from the lips of the Prophet himself." (Asad: VI)

If we look carefully into The Qur'anic language we would notice that it has avoided using any pre-Islamic religious terms, which convey very strong denotations or connotations of pre-Islamic paganism. On other terms, The Qur'an has not used pagan terms to denote Islamic concepts, it, rather, tends to invent its own terms from Arabic such as *Zakah/زكاة*, *Siam/صيام* and *ṣalah/صلاة* to denote its own religious concepts. But when The Qur'an used a term that already had denoted a pre-Islamic denotation it tends to clarify the new concept of the old pre-Islamic term to specify the real intended meaning of the term, and to differentiate the new Islamic concept from the concept that the term signify before Islam.

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Many of the pagan terms were used before Islam but none of them was used in The Qur'an to denote any Islamic concept. The Qur'an, however, has ignored most of them, though it has used some of them such as the names of the deities (*Al-lat/اللات* and *Al-,uzza/العزى...*) to refer to and clarify their pagan concepts. When The Qur'an has used some of the Pre-Islamic terms such as *Hajj/حج* which was in use between Arabs before Islam it has not used it as a pagan term but, rather, as an Islamic one related to the Prophet Abraham who was described in The Qur'an as Muslim.

Additionally, among the lexical items, which recur throughout The Qur'an, are God's attributes (God's beautiful names) counted to be ninety nine. They, also, constitute part of The Qur'anic features, which are most familiar to Muslims. Many of those attributes represent the intensive form of the adjective *صيغة مبالغة/ṣiḡhat mubalaghah*. Some of those beautiful names of Allah are weakened by paraphrasing or by using unfamiliar collections of words in the English translation of The Qur'an. Thus, translating those attributes of Allah, from Saheeh point of view, is "surely impossibility, for even in Arabic they cannot represent more than approximation limited by human understanding. To any description given by Allah of Himself in human terminology, the mind is required to apply the concept of absoluteness and perfection befitting Him." (Saheeh International: VI).

Moreover, most of the Islamic terms have two meanings: the linguistic meaning, which represents the first and the basic concept of the term in its linguistic context before it became a technical religious term; and the second meaning, which represents the religious concept that has of course come into use after the coming of Islam. The religious meaning is more confined than the linguistic one. The former is the intended meaning of the word as a technical term.

In translation, transferring the basic linguistic meaning is not enough to represent the whole concept, which is more than the mere linguistic meaning of the word. The word as a religious term has its connotations that, mostly, cannot be conveyed by choosing an English equivalent that represents the basic linguistic meaning of the source language word. The problem, here,

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stems from the fact that although the religious concept is the current meaning of the religious term among the Arabic native speakers, and this meaning is the one that should be rendered in English; the English target equivalent denotes, mostly, the Arabic word linguistic meaning, in isolation from its religious connotations and associations.

Moreover, many Islamic terms signify concepts that, mostly or partly, do not exist in English, and when translating any of these Islamic terms into English "the translation will reveal the non.existence of a concept in English, found in Arabic." (Humeidi: 20).

It should rather be mentioned that the Islamic-based terms/words are classified into more than one set depending on their semantic fields such as theological, lawful, social, political and economic terms. Each semantic item has its association that are in relation to both the specific and the wide conceptual religious field.

In the following pages, some of the Islamic terms/words would be discussed to illustrate what has been, theoretically, mentioned.

### *3.2.1.1 The Theological Words*

Among the most sensitive terms or words in translation are words that are related strongly to the sensitive field of the Islamic faith. A word such as *Allah/الله* is one of these Islamic terms that cannot be translated without losing its religious connotations among the Arabic native speakers.

*The word Allah/الله* is one of the most sensitive and difficult Islamic-based words to translate; it is the Arabic name of God, there is neither dual nor plural for it in Arabic, and it is not associated to any paternal or maternal attributes.

The versions examined in this study are divided into two groups concerning translating this Arabic Islamic word: some of the translations (Palmer, Arberry, Ali, Dawood and Asad) have taken the English word 'God' as the appropriate and adequate English equivalent of the Arabic word *Allah/الله*. The other group of translators (Pickthall, Daryabady, the Bewleys, Hilaly and Khan and Saheeh International) have used the Arabic

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transliterated word *Allah*. The two words: 'God' and '*Allah/الله*' share many attributes and indicate many common connotations shared between the native speakers of both languages.

The component analysis of the two words shown in the table below has resulted in the fact that these two words indicate similar componential denotations to their native speakers (The plus sign (+) signifies that the attribute is, positively, denoted by the word, while the minus sign (-) signifies that the attribute is not denoted by the word.

*Table 3.1. The componential analysis of the two words 'God' and '*Allah/الله*'*

Attribute	God	Allah
Creator	+	+
Almighty	+	+
Eternal	+	+
Merciful	+	+
Object of worship	+	+
Omnipresent	+	+
Omniscient	+	+
Universal	+	+
Trinitarian in manifestations	+	-
Oneness	-	+
Paternal	+	-
Maternal	-	-

Although the above-drawn table (quoted and adapted from Shamaa: 188) shows that the two words share many common attributes the last four attributes, shown in the table, indicate a big semantic gap between those two words. The differences between the two concepts denoted by those two words are remarkably noticed. Moreover, the English native speakers inclined to regard 'God' as not completely different in His existence and attributes from humans. For the "British and American people often imagine God as a very old man with a white beard." (Longman Dictionary of English Language and culture: 560).

These essential dogmatic differences between the two words cannot be denied, and thus translating the Arabic word *Allah/الله* into the English one God as an adequate English equivalent of the Arabic word Allah is not sufficient to deliver the whole concept of the word *Allah/الله* into English.

Those differences distinguish not, only, the semantic concepts of the two words, but, rather, they indicate the differences between the two religions: Christianity and Islam.

The meanings that are lost, in using the English equivalent 'God' in translating the Qur'an into English, are: the unity or the oneness, which is the essential teaching of Islam. The generic neutrality of *Allah/الله* in Arabic is also lost in using 'God' in the English Qur'anic translations, since the Arabic word *Allah/الله* has neither got paternal nor maternal sense, neither masculine nor feminine gender.

Although Arabic uses masculine attributes and pronouns to refer to *Allah/الله*, it cannot be said that this shows any generic manifestation regarding the concept of the word *Allah/الله*. It is just an abstract linguistic formula, as Arabic speakers always tend to use this kind of linguistic usage regarding things or concepts that do not refer to any generic denotations, such as: sun and moon that are denoted respectively as feminine and masculine.

Additionally, the word *Allah/الله* is a clear-cut signifier of the concept of the only one, who deserves to be worshipped. However, the difference between the generic name 'god' and the proper name 'God' in English is, only, referred to by the use of the capital or the small 'g'.

The second group of the translators (Pickthall, Daryabady, Hilaly and Khan and the Bewleys) whose works are examined in this thesis have tried to avoid the loss of meaning posed by choosing the English word 'God' as an equivalent of the Arabic word *Allah/الله*. The translators mentioned above have transliterated the Arabic word '*Allah/الله*' in their translated versions of the Qur'an, they have transferred the Arabic utterance '*الله*' by using the Latin script. Nevertheless, the transliterated word '*Allah*' has its thorny problems that would be posed by transliterating process. The Arabic word transliterated into English may convey to the target language readers

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'the concept of a god whose nature and attributes differ from those of the Christian god' (Shamaa:187), in spite of the fact that even the Christian Arabs use the word '*Allah/الله*' to denote the meaning of the English word 'God'.

The word '*Allah*' which has been transliterated by some of the translators of the Qur'an into English has, unfortunately, not conveyed the exact meaning and connotations of the Arabic word '*الله*' which used in the original Arabic Qur'anic text. The reverence and glory that the Arabic word *الله* connotes is, to some extent, lost by using the word '*Allah*' in many English versions of the Qur'an. The attributes of universality that the Arabic word '*الله*' denotes may also be lost during the transliterating process. Therefore, many English readers may think that the word '*Allah/الله*' denotes the meaning of the national god of Arabs and Muslims (Shamaa: 187). In other words, the word '*Allah*' in English may render a narrow concept of a national god belonging to specific geographical regions or certain races, instead of delivering the beautiful attributes of God.

The misconception of Islam in many western mentalities supports the view that Islam is not a divine religion, and this, in turn, supports the opinion that '*Allah/الله*' is no more than one of the Arabs' and Muslims' idols. Transliterating process cannot make the Arabic transliterated word '*Allah*' denotes to the English speakers the exact source language concept, which is delivered to the Arabic native speakers.

These difficulties posed in translating or transliterating the Arabic word '*Allah/الله*' into English does not only concern this word, but rather all Qur'anic words/terms that have religious connotations and associations pose the same problems and difficulties. The English reader, however, meets with conceptual novelties, which may have on him an impact totally different from the one produced by the original text on its public. (Shamaa: 187).

It is very difficult to determine which of the two processes, employed in the English versions of the Qur'an, is the most correct and appropriate procedure. In other words, it is difficult to say which of the two terms: 'God' or '*Allah*' is the most adequate equivalent for the Arabic word '*Allah*'. I find

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myself inclined to support the transliterating process, in hope that the English readers by using the clarifying footnote information would, eventually, realise that the Arabic transliterated word conveys the concept of the English word 'God' in addition to some more attributes such as oneness. With time, the word '*Allah*' would be adjusted and acculturated with the English lexical fields. But the loss of meaning concerning translating or transliterating that Arabic word '*Allah/الله*' is inevitable. The source language word, however, loses its resonance and some of its theological meanings and as Cragg has mentioned: **"There is no case, however, for translating the word *Allah*"** (Cragg: 57).

Furthermore, what has been applied to the lexical Arabic element *Allah/الله* is, also applied to the other lexical element *rabb/رب*, which has traditionally been translated into 'lord'. Although undoubtedly inadequate when applied to *Allah*, no other word has been found suitable in the context. The suggestion of some translators that 'Lord' would be replaced by another term, such as 'sustainer' or 'cherisher' has perhaps gained support with the realisation that those of other religions often misuse the word *rabb/رب* in reference to their own objects of worship. However the fact remains that every proposed substitute reflects only one aspect of divine lordship, which is inclusive of creation and provision, development and fostering, ownership and guardianship, and control and completion of everything brought into existence (Saheeh International: IV). Additionally, the Arabic word *rabb/رب*, also, denotes **"...to be master, to be lord, to have possession of, to control, to have command or authority over"** (Cleary: 165).

For the lack of an adequate English equivalent that signifies all that meanings mentioned above, many translators of The Qur'an have retained the word 'Lord' as the nearest available equivalent to the comprehensive Arabic *rabb/رب* (Saheeh International: IV).

As mentioned, translating such terms is a very difficult process, as most of them have their specific semantic meaning in the Arabic source language, and have, to a large context, misconceptions in the English target language.

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To sum up, translating the theological words is very difficult if not impossible. That is due to the fact that those words cannot intimate connotations in the target language. Furthermore, terms related to the Islamic ethics and doctrine or creed about Allah and his Angels and the unseen world would also lose some of their meanings and connotations.

### 3.2.1.2 The Verbal Noun

There are various numbers of *Almasdar*/المصدر or the verbal noun in The Qur'an. Among the most well known Qur'anic verbal nouns is the noun 'Qur'an/قرآن'. Muslim scholars and other orientalists have different opinions about the root and the meaning of that noun. Issues such as the original language and the meaning of this noun are questionable. The word 'Qur'an/قرآن' occurs frequently in the text and has several distinct meanings. It may be the verbal noun of (the verb) قرأ/*qara'a*, which denotes the act of reciting. The word Qur'an may also denote a single passage recited, as in 10.61 and 31.30. Moreover, the noun 'Qur'an' may come into Arabic to represent the Syriac word 'qeryana', which means the scriptural reading (Watt, 1970: 137). This word may also be derived, as a verbal noun of the Arabic verb *qara'a*, which means 'to compile' (Al-Zarqany: 1/16). However, the vast majority of The Qur'an scholars tend to regard this noun as a verbal noun of the Arabic verb *qara'a*, and regard the meaning of the noun/term 'Qur'an' as reading or reciting. (Cragg: 14) and (Cleary: viii).

In this regard, all the translators of the English translated versions of the Qur'an studied in this research have just transliterated the Arabic noun/term 'Qur'an' into English. They have used different orthographic Latin style such as Koran, Coran, Quran or Qur'an (Watt, 1970: 57).

Since the most well-known view regarding the meaning of the Arabic word 'Qur'an' is that it was derived from the root قرأ/*read*, and since the Arabic word Qur'an means, mostly, reading or recitation in English, none of the translators has used this word as an English equivalent of the Arabic word Qur'an. That means that the translators of The Qur'an have seen this Arabic word as untranslatable.

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Using this strategy, has, widely, acculturated the Arabic word 'Qur'an' into English, and day by day the number of English native speakers across the world, who are familiar with the Arabic transliterated word 'Qur'an' is increasing. They know that this Arabic word signifies the holy book of the Muslims, although few of them know that this Arabic word means reading.

Although the transliterating process has succeeded in familiarising the English native speakers with the Arabic word 'Qur'an', it has failed, to some extent, to acculture them with the concept of the Arabic word Qur'an/قرآن.

The concept of the word 'Qur'an' in the mentality of many English native speakers is sometimes associated with many connotations that really contradict the real meaning, connotation and concept of the Qur'an. The failure to convey the concept (reading) of the, word 'Qur'an' may be an essential factor behind the spread of the misunderstanding and misconception of the Qur'an among a remarkable number of English native speakers. Moreover transliterating the Arabic word Qur'an/قرآن has sometimes not just given a false impression about the Qur'an, but rather failed, to some extent, to deliver the essential concept of the Qur'an (reading) which is related to concepts, such as: knowledge, science, wisdom, etc. Those meanings are connoted by the Arabic word *qra'a*/قرأ (read) which is, in turn, the key word of The Qur'an, and the first word to be revealed of that book.

Another word/term that should be mentioned to illustrate the loss of meaning in translating or transliterating The Qur'anic verbal nouns is the Arabic word *Islam*/إسلام, which is rendered in English as 'Submission' to God. It is derived from the same root of *Salam*/سلام or *salamah*/سلامة denoting 'peace' and 'safety' (William and Swatos: 23). See also (Al-Tahir: 3/602). That term *Islam*/إسلام has just been transliterated into English, and what has been discussed concerning the term 'Qur'an' could, also, apply to the other term Islam. That, in turn, would show to what extent the transliterating process could affect the real concept of the Arabic word Islam as a name or a title of the religion of Muslims.

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On the other hand the connotations and the associations of the transliterated term 'Islam' are to some extent, related to war instead of peace which is derived from the same Arabic roots *s.l.m/ س ل م* of the word *Islam/إسلام*, as mentioned above.

As a result, the concept of peace is lost and the concept of war or, sometimes, terrorism is delivered, and the transliterating process of this Arabic term '*Islam/إسلام*' could not prevent this misconception among some English native speakers today and in the past. That misconception is supported by some historical events and clashes that have happened between Muslims and westerners.

Moreover, the English word 'submission' may indicate a different connotation, which is not connoted by the source language lexical item. The English word 'submission' connote 'surrendering', 'defeating' and 'enforcing' people to accept that way of faith (Longman Dictionary of English Language and Culture: 1323). Those connotations, however, are not the real or the exact connotations indicated by the source language item. The English lexical item, in other words, may refer to compulsion while the Arabic word indicates accepting faith by ones' perfect free will without any compulsive acts.

Those difficulties mentioned above, have been discussed by Watt concerning translating the Arabic word Muslim as he has argued: "A similar difficulty occurs where an Arabic word has a connotation which cannot be brought out by a single English word, one of the hardest to render is the Arabic word Muslim, it hovers between the latter technical sense of 'Muslim' and the non-technical sense of 'one surrendering or submitting'. The translator is probably correct in choosing a non.technical rendering, but the reader of the translation ought to be aware that in many cases something near the technical sense is also suggested by Arabic." (Watt, 1970: 11).

This is not to say that translators have to replace the English orthographical form of the words: 'Qur'an and Islam' by their English equivalents 'reading and submission or peace'. It is, also, not to say that

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there are insufficient footnotes information that clarify and explain those two terms/nouns to the English readers. This is rather to say and conclude that the transliterating process is not enough to convey the real and the essential concepts of the Arabic verbal nouns that denote religious meanings. Yet, the process has allowed unrelated and, sometimes, contradictory concepts and connotations to be gained from the new orthographical Latin forms of the Arabic Islamic terms.

The problem, here, is that the real concept of the transliterated terms are embedded in and mixed with many misunderstandings, misconceptions, false impressions and connotations unrelated to the original concept of these Arabic terms denoting religious meanings.

### 3.2.1.3 The 'Fiqh' Words

The '*fiqh*' words are strongly intimate to the Islamic creed, law and culture. The majourity of these words has two meanings; the original/linguistic meaning and the technical/secondary meaning. The difficulty of translating such words stems, to some extant, from the fact that each one of these words has mostly two meanings.

The word *Zakah*/زكاة, for instance, has been mentioned in many of the Qur'anic surahs, it and its derivatives denote different meanings depending one the linguistic context that they are mentioned in. This word, for instance, has been mentioned in Surah Al-Kahf: 81.

"...فأردنا أن يبدلها ربهما خيرا منه زكاة..." (الكهف: 81)

It means purity (Arberry and Pickthall). Yet, its derivative has been mentioned in Surah Al-Kahf: 19.

"... فلينظر أيها أزكى طعاما..." (الكهف: 19)

It means the good lawful (Hilaly and Khan) and sea (Al-Damighani, 1985: 218). Moreover, the word *Zakah*/زكاة, for instance, has, also, been mentioned in Al-Bayyinah/البينة: 5

(...ويؤتوا الزكاة...)

The Analysis

The above Ayah has been translated differently by the translators whose works are examined in this study. The different equivalents of this word/term will be discussed later. But before that it should be mentioned that the word *Zakah/زكاة* which is mentioned twice in surah Al-Kahf denotes the basic linguistic meaning of it, whereas the word *Zakah/زكاة* in Surah Al-Bayyinah signifies, in addition to the basic linguistic meaning, the terminological/technical meaning of it.

The word *Zakah/زكاة* that we are concerned about here is the famous Islamic term regarded as one of the five pillars of Islam. In other words, the terminological meaning is the one that will be discussed.

This term *Zakah/زكاة* has been rendered into many English equivalents as mentioned above such as: alms (Arberry and Palmer), poor due (Pickthall), alms levy (Dawood), poor.rate (Daryabady) and charity (Ali and Asad).

The root of this Arabic Islamic term is *z k w/ز.ك.و* which denotes purity, increasing, growing up and becoming more (Sabiq, 1999: 235). Additionally, the technical terminological use of the word has given it the meanings of compulsion and obligation; it is a compulsory right that has to be paid to eight kinds of people from the wealth of the rich ones.

The component analysis of the Arabic term *Zakah/زكاة* and its English equivalents is shown on the following table:

*Table 3.2: The component analysis of the Arabic term Zakah/زكاة*

The component	Zakah	Alms	Poor Due	Alms Levy	Poor Rate	Charity
Purity	+	-	-	-	-	-
Increasing	+	-	-	-	-	-
Growing up	+	-	-	-	-	-
Compulsion	+	-	+	+	-	-
Economy	+	+	+	+	+	+
Finance	+	+	+	+	+	+



Religiosity	+	-	-	-	-	+
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The philosophy behind this Islamic concept is that giving *Zakah/زكاة* to the needy ones would purify and increase the riches' wealth as well as meeting the needs of the needy ones, according to one tradition of the Prophet Mohammed, as he has mentioned that *Zakah/زكاة* does not decrease wealth (Sabiq, 1999: 236).

It is neither a mere voluntary charity to be given to the poor people nor a solely compulsory tax to be taken by the state to be spent on its legal ways. It is also not an abstract concept that just refers to welfare and goodness. It is, in addition to what has been mentioned, a sacred right of the poor in the wealth of the rich, and it has its financial and economic benefits to the two extremes of this relationship: the giver and the recipient. Moreover, *Zakah/زكاة* is a religious duty as sacred as *salah/صلاة* and the other four pillars of Islam. It is, in other words a right of Allah in the wealth that he has bestowed on his servants, and when it is given, the recipient is actually Allah, not the needy one. See (Al-Sheha: 134.141).

Most of those meanings, connotations and associations are not signified by using the English Equivalents mentioned above. It is shown from the componential analysis in the table above that each one of the English words indicates one aspect of the meaning of the Arabic word *Zakah/زكاة*, but does not denote the whole meanings of this sensitive Arabic religious term. This term, unavoidably, lost its connotations and parts of its denotations during the translating process. That is just one case of lots of cases in which many lexical items when translated into English, their translations looks incongruous despite the strenuous efforts that would be exerted by translators and, in most cases, translators fail to convey their connotative meanings and they manage, only, to convey the denotative meanings, or even parts of this denotative meaning. (Shunnaq, 1998: 39).

In short, the Arabic words that denote technical religious meanings have no adequate English equivalents that deliver to English the exact meanings

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and impacts of the source language words/terms. Yet, terms that are related to the Islamic *fiqh*/فقه would, also, lose their specific lawful and religious meanings through the translation process.

The problem in translating such terms may, as Baker argues, be because the source language explains a concept, which might be totally alien in the target language. The concept in question may be abstract or concrete within the religious field (Baker, 2001: 21).

### 3.2.2 The Polysemy

Polysemy can be, simply, defined as follows: a “term used when a word or phrase has two or more meanings.” (Hartmann: 179.) It is a common phenomenon across a variety of languages all over the world. One speaks of polysemy when a word has two or more definitions with some common features that are usually derived from a single basic meaning. That means that there is a difference between polysemy and homonym; the meaning of homonyms can be traced to different etymological roots (such as write, right, rite), whereas, the semantic variants of polysemic word (such as fast, fat and pool) go back to a single root (Trauth: 371).

#### 3.2.2.1 Polysemy in The Qur'anic Arabic

In Arabic, as in many other languages, there are many words, each of which has more than one meaning (Ibn Qutaibah, 1918: 441). This is a common linguistic phenomenon. In addition, this phenomenon will not be discussed in this study, but the relationship between this phenomenon and the Qur'anic translating process would rather be scrutinised. The question that stems in this concern is: how does the polysemy phenomenon in Arabic language affects translating the Qur'an into English? Alternatively, how have the polysemous words in The Qur'an been translated into English?

The word *Ommah*/أمة/, for instance, has many different meanings in The Qur'an such as 'religion' or 'way' and 'community' or 'nation' and at times denotes 'that which is comprehensive' or 'leader' or 'scholar' [in whom are found excellent qualities], and it, also, signifies 'generation', 'time' or 'period'.

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These meanings are not, easily, interchangeable, thus the translator has to recognise which meaning is intended according to the context (Saheeh International, 1997: V).

Another example is the word *Ayah/آية*, which is one of the polysemous words of The Qur'an. It denotes various meanings including: '1.natural phenomena which are signs of God's power and bounty; 2.events or objects associated with the work of a Messenger of God and tending to confirm the truth of the message; 3.signs which are recited by a messenger; 4.signs which are part of the Qur'an or the book ' (Watt, 1970: 122). The translator, also, has to know the specific meaning of the word according to The Qur'anic contexts.

The problem, in this concern, is very difficult and complicated, it is not the difficulty of different meanings of different words; it is rather the difficulty of different meanings of the same word. Therefore, translator has to be able to define or specify the exact meaning denoted and signified by the word in question.

Since context plays a fundamental role in defining the intended meaning of the word within its texts, the context has to be taken into account in translating The Qur'anic polysemous items.

Some of the vagueness surrounding the meaning of words in the Qur'an, even in Arabic, is embedded in the fact that The Qur'an includes many polysemous words which the exegetes and the commentators of the Qur'an themselves have had different opinions about.

### ***3.2.2.2 Translating The Qur'anic Polysemous Items***

How have the translators of the Qur'an dealt with those words? Have they chosen the same meaning from the different meanings of the Qur'anic word? Has the dispute among the exegetes and the commentators of the Qur'an affected the way that the polysemous words have been translated?

To illustrate this issue and shed more light on these questions some examples have been cited so that the translators' procedures concerning this issue would be clearly investigated.

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The word *Alkuffar*/الكفار (sing. *Kafir*/كافر) in the Qur'an mostly means disbelievers, and wherever it happens in the Qur'anic texts, it denotes that meaning or something similar (Al-Damighany, 1985: pp: 405, 406). And see (Al-Zawy, 1979: 4/64). However, this is not the case in Surah Al-Hadeed: 20:

"...كمثل غيث أعجب الكفار نباته..." (الحديد: 20)

### The Analysis

The word *Kuffar*/كفار according to *Ibn Qutaibah* signifies the meaning of *Al-zurra*, الزراع (sing. *Zari*, زارع) (Ibn Qutaibah, 1918: 57). Hence, it mostly has been translated into the English equivalents: husbandmen or tillers as will be shown. The root of the Arabic word *Kuffar*/كفار is *k f r* ك.ف.ر, and the original meaning of this root is to cover. While the husbandmen or tillers cover the seeds in the soil, the Qur'anic Arabic uses the term *Kuffar*/كفار to denote those people who used to work in the farms or, in other words, cover the seeds in the soil. Additionally, the Qur'anic Arabic, as mentioned, use this term to signify those people who disbelieve in Allah or, in terms of agriculture, those people who try to cover the existence of Allah by denying him (Al-Zamakhshari, 1995: 4/466). The former meaning is the secondary one of the word *Kuffar*/كفار, whereas the latter meaning is the basic one in the Qur'anic word. Moreover, there is a relationship between the two meanings of this word as its both meanings are derived from the same root denoting the covering process. Al-Qurtubi mentioned that the word *الزراع/alzurra'* signifies the two meanings. He says:

" الكفار هنا : الزراع لأنهم يغطون البذر. وقيل : الكفار هنا الكافرون بالله عز وجل. "

(Al-Qurtubi: 17/255) See, also (Ibn-Kathir: 4/319) and (Al-Tabari: 27/134).

The closed translation of the above quotation is that the meaning of the word '*Kuffar*' is the husbandmen or tillers because they cover the seeds, and it is said that the *Kuffar* is of the meaning of the disbelievers.

The translated versions examined in this work, as the table below shows, have mostly chosen English equivalents of Ayah 20 of Al-Hadid, related to the agricultural semantic field.

Table 3.3: The English equivalents of Ayah 20 of Al-Hadeed

The translator	The English equivalent
Ali	tillers
Asad	Tillers
Pickthall	husbandman
Dawood	husbandman
Daryabady	husbandmen
Bewley	cultivators
Arberry	unbelievers
Hilaly and Khan	tillers
Palmer	misbelievers
Saheeh International	tillers

The table shows that most of the translators have chosen English equivalents in relation with farming and agriculture as mentioned. Nevertheless, most of the equivalents are synonymous, and they represent the secondary meaning of the Arabic word 'Kuffar/كفار' (Dawood and Pickthall have chosen singular formula of husbandmen) accept Arberry's and Palmer's ones which have delivered the well.known meaning of the original Arabic word.

The problem her is that the Arabic word *Kuffar/كفار* denotes two meanings, and both meanings are acceptable in commenting and interpreting this Qur'aic Ayah in Arabic. But no one of the English equivalents denotes more than one meaning concerning the two meanings of the Arabic word.

Thus, the loss of one of those two meanings denoted by the source language word *Al-Kuffar/الكفار* is inevitable.

Another example can also be found in the word *omniyah/أمنية* (plur-*Amani/أماني*) which is one of those words with well.known meanings among the Arabic native speakers. The secondary meaning of the word is far

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removed from the basic meaning. The word has been mentioned in the following Ayah:

"...إلا إذا تمنى ألقى الشيطان في أمنيته..." (الحج: 52)

The Analysis

The basic meaning of this word is rendered in English by some different equivalents such as desire, wish, hope, etc., while the secondary meaning of this Arabic lexical element has been represented in English by English equivalents such as: recitation or reading.

The following table shows different equivalents in translating Ayah 52 of Al-Hajj into English.

Table 3. 4: The equivalents in translating Ayah 52 of Al-Hajj into English.

The translator	The translation
Arberry	...but the Satan cast into his fancy, when he was fancying...
Dawood	...with whose wishes Satan did not tamper...
Ali	...but when he framed, Satan threw some vanity into his desire...
Asad	...Satan would cast an aspersion on his innermost aims...
Daryabady	...but as he recited Satan cast forth suggestions in respect of the recital...
Hilaly and Khan	...but when he did recite the revelation or narrated, or spoke Shaitan9Satan throw some falsehood in it...
Bewleys	...Without shaytan insinuating something into his recitation while he was reciting...
Palmer	...but that when he wished, Satan threw not something into his wish...

We are facing some different translations of the same Ayah. Yet the reason behind these differences in translations is the differences among the exegetes and the commentators of the Qur'an, concerning the meaning of the two words: *Omnyah*/أمنية and *Tamanna*/تمنى. However, most of the commentators of The Qur'an are with the opinion that the meanings of the Arabic words: *تمنى*/Tamanna and *أمنية*/Omnyah are, respectively: read and reading as in the following quotation:



"إِذَا تُمْنَى" قرأ "ألقى الشَّيْطَانُ فِي أَمْنِيَّتِهِ" قِرَاءَتُهُ مَا لَيْسَ مِنَ الْقُرْآنِ مِمَّا يَرْضَاهُ الْمُرْسَلُ إِلَيْهِمْ".

(Al-Jalalain: 440). See Also: (Al-Damighani, 1985: 443). and (Ibn-Kathīr: 3/234).

The problem stems from the fact that there is no English equivalent signifying the two meanings of each Arabic word.

As it is noticed, the English native speakers may find it difficult to realise the relationship between those two meanings in his or her target language. He or she may be confused in finding words such as fancy, wishes, desire, etc., on the one hand, and recital or recitation on the other hand in translating the same Ayah or the same word of the Qur'an. What makes the problem more difficult is the fact that in translation as in exegesis no one can say certainly that his chosen meaning is the intended meaning of the word in the Qur'anic text.

This difficulty in choosing one of the two meanings of that lexical Arabic element may be the reason why Asad has attempted to introduce a different interpretative translation. He has tried to derive his understanding of that Ayah and give his interpretation rendered in English. Therefore, it could be said, to some extent, that Asad's work in this case is an interpretation rather than translation.

### *3.2.2.3 Polysemy and Mistranslation:*

Lexical polysemous elements in the Qur'an, is sometimes, mistranslated when a translator has chosen the wrong meaning of the Arabic polysemous word, such a meaning would contradict the Qur'anic texts and the Islamic principles and teaching in all.

The example of what has been said would be found in the following Ayah:

"...فَظَنُّوا أَنَّهُ نَزَلَتْ عَلَيْهِمْ... (الأنبياء: 87).

### *The Analysis*

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The above Ayah has been translated by some of the translators as shown in the following table:

*Table 3.5: The translation of Ayah 87 of Aurah Al-Anbya'*

The translator	The translation
Ali	...he imagined that we had no power over him...
Arberry	...and thought we would have no power over him...
Daryabady	...imagined that we could have no power over him...
Dawood	...thinking we had no power over him...
Pickthall	...and deemed that we had no power over him...
Palmer	...and thought that we had no power over him...

It is a very simple fact in Islam, as even the mere ordinary Muslim knows, that Allah has power over the entire creature, and there is nothing to be out of the control of his almighty power and strength. If we bear that in mind and look at the situation of a great messenger of Allah, we cannot accept that he deemed that Allah has no power over him. According to the principle of Islam, this is the attitude of disbelievers rather than the believers or the holy prophets and messengers.

The problem poses from the fact that the Arabic lexical element *naqdir/نقدر* has more than one meaning. The basic meaning of it is to be able to, or to have power over, but this Arabic verb has a secondary meaning in addition to the basic one. The secondary meaning of this verb is to restrict, straiten or stint provision. This secondary meaning of this verb could be understood as a kind of punishment because of the commission of sins or mistakes.

The Arabic verb is derived from the root *q. d. r/ق.د.ر*, and its verbal noun is *qadr/قدر* (restriction or stint). However, the context of the Ayahs prevents the basic meaning of this verb, as the Prophet Mohammed was commanded to follow the prophets before him. Moreover, the following Ayah of the Ayah mentioned above is Ayah number 88, which has, clearly, demonstrated that '*Dhun-Nun/ذو النون*' (Jonah) was among the believers. Although, the Arabic verb signifies both meanings: the basic and the secondary, the context, here, specifies and defines the intended meaning (the secondary) of those two



meanings. Accordingly, Jonah thought that Allah would not restrict or stint his provision.

The sin or the wrongdoing that *Dhun-nūn*/ذو النون has done is that he has left his people without permission from Allah, he was impatient, though he has been commanded to be more patient and stay with his people until a commandment sent down to him from his lord (Al-Zamakhshary: 3/128). Ibn.Katheer, however, has mentioned that the meaning of *نَقْدِر*/naqdir is to restrain and straiten or to determine his fate as a result of his sin. He says:

"أَيُّ لُصَّتِيْقٍ عَلَيْهِ فِي بَطْنِ الْخُوتِ. يُرْوَى نَحْوُ هَذَا عَنْ ابْنِ عَبَّاسٍ وَمُجَاهِدٍ وَالضُّحَّاكِ وَغَيْرِهِمْ وَاخْتَارَهُ ابْنُ جَرِيرٍ."

(Ibn-Kathīr: 3/194).

The closed translation of the above quotation is that the meaning of the Arabic verb '*nakdir*' is as mentioned 'to restrict his in the whale stomache, this was narrated about Ibn Abbas, Mojahid, al-Dhahak and Ibn Jareer.

Additionally, this Arabic verb clearly signifies the secondary meaning in more than one Ayah such as:

"الله يبسط الرزق لمن يشاء ويقدر..." (الرعد: 26)

'God outspreads and straitens his provision unto whomsoever He will...' (Arberry: 242).

"...فقدّر عليه رزقه.." (الفجر: 16)

'...and stints for him his provision...' (Arberry: 643).

Thus, the basic meaning which has been conveyed to English by the above.mentioned translators is not the intended meaning of Ayah 87 of Surah Al-anbya'. The secondary meaning is, rather, the intended one, for it comes according to the context of the Qur'anic text and the Islamic teaching. In addition, there are some Ayahs, as mentioned, contain the same Arabic verb, which has been translated by choosing the secondary meaning of this verb.



Although the purpose of this research is to follow the loss of meaning in the translated versions, it should be said that some translators have perceived that there is mistranslation in the old versions of the English translations of the Qur'an. So they have tried to correct the mistake regarding translating Ayah 87 of Al-Anbya'. The following is an example of a good choice of the meaning of the Arabic verb in that Ayah:

'...and imagined that we shall not punish him...' (Hilaly and Khan: 834).

It should also be mentioned that there are some commentators of the Qur'an who stated that the Arabic verb *naqdir*/نقدر denotes ability and power. But even in the case where the Arabic verb said to be denoting its basic meaning, the verb does not signify the meaning conveyed by those translators to English. The basic meaning of this verb is influenced by the context of the Ayah and the context of the Ayahs that this verb is one component of. The Islamic teaching and principles however orient the meaning of the verb. Therefore, the basic meaning of the verb could be understood as *Dhun-Nūn*/ذو النون thought that his Lord would not put him under the Lord's punishment and power (Al-Khalidi: 4/ 42, 43).

Thus, the delivered meaning of this verb into English is far removed even from the basic meaning rather than the secondary meaning of this Arabic verb. The delivered meaning, in other words, is reshaping the personality of *Dhun-Nun*/ذو النون who appears in the English translated versions as one Hero of the ancient Greeks who used to fight and sometimes defeat their Gods.

#### 3.2.2.4 Polysemy and the Styles of Translation:

Sometimes the decision to convey one of the polysemous word meanings depends on whether the translator uses a literal/word-for-word translation or semantic/meaning-for-meaning translation.

Some of the translators have chosen a literal translation, known also as word-for-word translation. The meaning they decide to deliver to English is

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certainly different from the one conveyed by those translators who have attempted to translate, semantically, the Qur'anic texts into English.

The translators who have literally translated, for instance, the Arabic lexical element *dhikra*/ذِكْر have inclined to convey the basic meaning of the Arabic noun to the target language. In Ayah 83 of Surah Al-Kahf:

(...قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا...)

### The Analysis

The translators who have chosen literal translations have chosen one of the English equivalents: 'remembrance' or 'mention' to convey the meaning of the Arabic verbal noun *dhikra*/ذِكْر. Although the meanings of the two English equivalents are signified by the Arabic lexical element, neither the linguistic nor the narrative context encourage choosing either of the two English words to be the adequate equivalent of the Arabic noun *dhikra*/ذِكْر.

Other translators have attempted to avoid using literal translation in rendering the meaning of the Arabic word *dhikra*/ذِكْر. They might feel that the so-called static or traditional equivalent is not enough to convey the real meaning and connotations of the Arabic lexical element. They have tried to choose the so-called dynamic equivalent, such as 'an account', as shown in the table below:

**Table 3.6: The translation of Ayah 83 of Surah Al-Kahf**

The translator	The translation
Palmer	... I will recite to you a mention of him...
Daryabady	...I shall recite to you some mention of him
Arberry	...I will recite to you a mention of him.
Pickthall	...I shall recite unto you a remembrance of him.
Bewleys	...I will tell you something about him.
Hilaly and Khan	...I shall recite to you something of his story.
Asad	...I will give you an account of him.

The first three translators represented examples of those who have used the word-for-word or the literal translation, and the result is that the



naturalness and the fluency of the Arabic original text are lost. This, in turn, affected the Arabic lexical meaning that was delivered to English.

The other three translators represented those who have attempted to use the meaning.for.meaning translation. Such a style aims to transfer, freely, the meaning of the original text.

While this style of translation has, to some extent, conveyed one aspect of the Arabic word *dhikra*/ذِكْرًا to the English target language, none of the two strategies have conveyed the whole meaning and connotations of the Arabic lexical element. That meaning and connotation in association make the whole signification of the Arabic word *dhikra*/ذِكْرًا, which, denotes more than the meanings of the English equivalents: remembrance and attention. The word *dhikra*/ذِكْرًا indicates the relationship between strength and power on the one hand, and purity and piety on the other hand. Additionally, the word *dhikra*/ذِكْرًا in the Arabic text connotes the meaning of preaching and teaching, it is not the mere meanings of remembrance and attention. It is as Cragg (1988: 5) said:

“...is in rich implication around the core sense of both ‘recollection’ and reminding which stirs it. The English ‘mention’ is too trite for this deep mindfulness. ... dhikr, for obvious reasons is also a title of The Qur’an itself, God’s dhikr to humanity. It is also used for the believers ‘discipline of prayer both formal and mystical, and the recitation of the name of God.”

To conclude, translating an Arabic synonymous lexical item into English would result in losing one or more than one of the several meanings denoted by the source language lexical item. Saheeh has said that “Any translation, which can reflect but one emphasis, must necessarily appear as a sever limitation. Although additions in brackets and explanatory footnotes are a partial remedy, it remains to be said that nothing can take the place of an in.depth study through the Arabic medium itself.” (Saheeh, 1997: V). That is to say that the English translation of The Qur’an is no more than an approximate meaning of the source language text.

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### 3.2.3 The Synonymy

Synonymy can be defined as “a word or expression that has the same meaning as another word or expression” (Trauth: 470). In other words, a synonym is one of two or more words with identical meaning (Hartmann: 230).

The problem in this concern differs from the problem, which stems from polysemous words. In this regard, we have two words, which seem to have the same meaning, while in polysemy we have one lexical item denoting more than one meaning.

#### 3.2.3.1 *Translating The Qur'anic Synonymous Items*

Two Arabic words which are seen as synonymous and translated into the same English equivalent are never exactly synonymous. In The Qur'an as an example of a masterpiece of literature, there are always subtle semantic nuances between the meanings of the so-called synonymous lexical elements. Context plays an essential role in distinguishing these subtle nuances in The Qur'an.

Sometimes the translators of The Qur'an use the same English lexical item as an equivalent of two or more than two Arabic lexical items in The Qur'an. It is, however, often difficult for even the ordinary Arabic native speaker to, immediately, recognise the semantic nuances between the so-called synonymous items in The Qur'an. Additionally, synonymy is a specific and specialised question discussed by many of the classical and modern Arabic linguists, rhetoricians and commentators of The Qur'an (Al-Khalidy, 1998: 229, 230).

Bearing in mind what has been mentioned, it is appropriate to give an idea about the difficulty of translating those Arabic items in The Qur'an, which are seemingly synonymous. The main difficulty is how to find the adequate English equivalent for those Arabic lexical items especially when the translator is not a native speaker of Arabic, or has not had the necessary knowledge of Arabic that enables him to convey adequately and properly the subtle semantic differences in The Qur'an.

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The two words *inbajasa*/انجس/ and *infajara*/انفجر/ are among the words, which seem to be synonymous; those two words have been mentioned in (Surahs: Al-A,raf: 160)

"...وأوحينا الى موسى اذ استسقاء قومه أن اضرب بعصاك الحجر فانجست منه اثنتا عشرة عينا.."

(الأعراف:160)

and in (Al-Baqarah: 60)

"واذ استسقى موسى لقومه "فقلنا اضرب بعصاك الحجر فانفجرت منه اثنتا عشرة عينا..."

(البقرة: 60)

The two Ayahs come in the context of narrating the story of Moses and his people in Sinai. The Ayahs indicate that Moses' people had asked him in the desert to give them water in such a hot dry climate. Each Ayah has its own linguistic word order and lexical items in spite of narrating the same story. The word order and the kind of lexical items are constructed differently in both Ayahs in accordance with the specific aspects of meanings and connotations they denote and connote. Under the title of this chapter this study is not concerned about word order, the main concern here is about the two synonymous lexical verbal elements: *inbajasa*/انجس/ and *infajara*/انفجر/.

The verb *inbajasa*/انجس/ has similar meaning to the word *infajara*/انفجر/. But the verb *inbajasa*/انجس/ connotes that the amount of water coming through is not as large as the amount of water indicated by the verb *infajara*/انفجر/.

The linguistic context of the word *inbajasa*/انجس/ in Al-A'raf indicates that there is an aesthetic relationship between the small amount of water and the situation of the people of Moses. In this context, Moses' people asked him to give them water instead of asking Allah in a direct way. In other words, the amount of water is very suitable to the situation of those peoples who were asking Moses who was but a human being with no super.human powers. He, also, cannot prevent any harm from them by himself. Moses' people,

however, have asked him instead of asking Allah who is able to do any thing by his will.

In contrast to this, the linguistic context of the word *infajara*/انفجر indicates that a huge amount of water was a result of the prayer of Moses. The amount of water, in turn, refers to the generosity of God in response to the prayer of one of the best prophets sent to humankind, regardless of the situation of the people who had come to him asking for water. The connotation of the word *انفجر/infajara*, which refers to the huge amount of water, can be understood in the harmonic narrative context of Moses asking his God to give them water in the desert. In other words, the huge amount of water is a response of God for Moses' prayer, regardless of the situation of his people who have asked him to give them water.

Those subtle nuances between the two Arabic words: *inbajasa*/انبجس and *infajara*/انفجر reflect the subtle differences between the two linguistic and narrative context of the same event in The Qur'an (Al-Asfahany: 108).

In the translated English versions of The Qur'an, the subtle nuances between the two verbs *inbajasa*/انبجس and *infajara*/انفجر are lost because the translators, except the Bewleys, have used one English equivalent for those two Arabic verbs. The Bewleys have attempted to differentiate between those two verbs in their translation, though their two English equivalents do not indicate the real semantic differences between the two Arabic words.

The following table shows only the translations of Ayah 160 of Al-A'raf done by Ali and Arberry.

" وأوحينا الى موسى اذ استسقاء قومه أن اضرب بعصاك الحجر فانبجست منه اثنتا عشرة عينا... " (الأعراف:60)

Table 3.7: The translations of Ayah 160 of Al-A'raf

The Translator	The Translation
Ali	...We directed Moses by inspiration, when his (thirsty) people asked him for water' strike the rock with thy staff 'out of it there gushed forth twelve springs...
Arberry	...and we revealed to Moses, when his people asked him for water: 'strike with thy staff the rock'; and there gushed



	forth from it twelve fountains...
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The rest of the translators, except the Bewleys as mentioned, have chosen the same English equivalent 'gushed'.

The following table shows also the translations of Ayah 60 of Al-Baqarah by Ali and Arberry.

"واذ استسقى موسى لقومه فقلنا اضرب بعصاك الحجر فانفجرت منه اثنتا عشرة عينا... " (البقرة:

(160

*Table 3.8: The translations of Ayah 60 of Al-Baqarah*

The Translator	The Translation
Ali	And remember Moses prayed for water for his people; we said 'strike the rock with thy staff.' Then gushed forth therefrom twelve springs...
Arberry	And when Moses sought water for his people, so we said, 'strike with thy staff the rock'; and there gushed forth from it twelve fountains...

Moreover, the rest of the group has chosen the same English equivalent 'gushed', except the Bewleys who have translated Ayah 160 of Al-A'raf as:

'...we revealed to Moses when his people asked him for water: 'strike the rock with your staff. 'Twelve fountains flowed out from it ...'

The Bewleys, also, have translated Ayah 60 of Surah Al-Baqarah as:

'And when Moses was looking for water for his people, we said: 'strike the rock with your staff. 'Then twelve fountains gushed out from it...'

The Bewleys were aware of the semantic differences between the two Arabic verbs, but the two English verbs do not render the same connotations of their Arabic counterparts as mentioned above.

Translating other kinds of synonymous words whose structural formulae and semantic denotations are similar is more difficult. Such similarity between the elements makes the translator's task so difficult.

In this regard, Shunnaq (1998: 47) said, "A translator should distinguish the degree of similarity between SL (source language) synonymous items; if it is very high, it is advisable to render them by one item in the target language; if the items of the SL are only near.synonyms the translator might translate them separately in order to preserve the function of such repetition...". But this advice, though it is valuable, is not suitable concerning The Qur'an or any other highly sensitive literary work, where every lexical item has its specific function which cannot be fulfilled by altering other elements.

Building on this, many Arabic lexical elements have many different semantic nuances, though they are derived from the same root. The differences, however, are due to the nature of the changes on its structural formula.

To shed more light on that issue another example is cited. The two Arabic lexical elements *ryāḥ*/ريح and *rīḥ*/ريح in The Qur'anic use are neither structurally the same nor, semantically identical. When tracing the positions where those two words are used, it can be seen that those two elements are deliberately used to deliver different connotative meanings in The Qur'anic texts.

The word *rīḥ*/ريح is used to denote what the English equivalent wind denotes. But the Arabic word has its shade of meaning that confines it to a kind of wind used to destroy people, buildings and any other aspects of civilization. It is not the wind that people are looking forward to seeing it. Because it results in disastrous impacts, in terms of the mass destruction that it always does. Wherever this Arabic lexical item is mentioned, the connotations of bad fate and horrible destiny would be expected.

On the contrary, the other Arabic element *ryāḥ*/ريح denotes the same denotative meaning of the Arabic one *rīḥ*/ريح and the English equivalent wind. Yet, the Arabic word *ryāḥ*/ريح has, in turn, its connotative meaning and associations. It is used in The Qur'anic text as a means of goodness and good destiny, fate and expectations. Its connotative meaning is related to

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rain, water, food, etc., while the connotations of *rīh*/ريح are relate to destruction, drought, dust, torment, etc.

Those different subtle connotations and associations of these two Arabic words are very difficult to translate into English or any other language. This is because of the lack of the adequate English equivalents that denote and connote the exact denotations and connotations of the Arabic lexical items.

The distinction between the two synonymous words is, clearly, demonstrated by Al-Qurtubi when he indicates that the word *rīh*/ريح is related to destruction and flooding, while the word *ryah*/رياح is derived from the meaning of relief. He says:

"فإنَّ الرِّيحَ لَوْ جَاءَتْ جَسَدًا وَاحِدًا لَصَدَمَتْ الْقُلُوعَ وَأَغْرَقَتْ. وَالرِّيَّاحُ جَمْعُ رِيحٍ سُمِّيَتْ بِهِ لِأَنَّهَا تَأْتِي بِالرُّوحِ غَالِيًا"

(Al-Qurtubi: 13/144).

Although the two lexical items are used in The Qur'an as two connotatively different words, some translated versions examined in this study have used only one lexical English equivalent to render both meanings. In other words, the translators understood the two words as two identical items, or rather only, one element regardless of the big differences between their connotations and associations in The Qur'anic texts.

Taking any Ayah including one of those two Arabic lexical elements, such as Ayah 9 from Al-Ahzab, would show the strategies that some of those translators have used in their English translating process.

"...فأرسلنا عليهم ريحا..." (الأحزاب: 9)

### The Analysis

The Arabic word 'reeh'/ريح in the above.mentioned Ayah indicates a specific kind of 'wind', which always comes with severe torment and cruel punishment. Its association is related to what happened to the past nations who deny the message of their messengers.



The table below shows how some of the English translators have dealt with these source language lexical items in translating the Ayah into English.

*Table 3.9: The translations of Ayah 9 of Surah Al-Ahzab (first group).*

The Translator	The Translation
Hilaly and Khan	...and we sent against them a wind...
Arberry	...and we loosed against them a wind...
Palmer	...and we sent against them a wind...

Daryabady and the Bewleys have chosen the same English equivalent mentioned in the table 'wind'. The problem of using that lexical item 'wind' is that it does not signify the exact meaning of the source item. The English one, nevertheless, does not connote the perfect connotations of the source language corresponding item. That is because the English item is neutral compared to the Arabic one. Consequently, the association and the connotation of the source language lexical item are lost by using the mere English neutral item 'wind'.

On the other hand, some translators have tried to explain this kind of wind by using different adjectives to describe it. It; this often happens when attempting to represent a source language concept in English by using more than one orthographic word, while it is represented in The Qur'an by only one lexical element. Consequently, **"this suggests that there is no one to one correspondence between orthographic words and elements of meaning within or across languages."** (Baker, 2001: 11).

The table below shows some of the English translated versions of the Ayah:

*Table 3.10: The translations of Ayah 9 of Surah Al-Ahzab (second group).*

The Translator	The Translation
A sad	...We let loose against them a storm wind...
Dawood	...We unleashed against them a violent wind
Pickthall	.... We sent against them a great wind...

Those translators have seemingly realised the subtle semantic connotations of the Arabic word *riḥ*/ريح. Although the English equivalents, the

translators have chosen for that Arabic lexical word, do not signify the perfect connotations of *riḥ*/ريح, their translations are closer to the Arabic word meaning than the others

Ali might have been the most sensitive translator among the group concerning delivering the connotations of *riḥ*/ريح. He has used an English equivalent other than 'wind' as follows:

'...but we sent against them a hurricane...'

Moreover, the word *riḥ*/ريح, in that Ayah, is *nakirah*/نكرة or indefinite, and being indefinite in that Qur'anic discourse indicates that the wind was an unusual one; it was a disastrous, terrible wind.

Those additional meanings and connotations are, consequently lost during the translating process as has been seen so far.

On the other hand, the Arabic word *ryaḥ*/رياح has always been mentioned in The Qur'an in the context of rain, water, plants and good expectations, as in Surah Al-Baqarah

"...وتصريف الرياح..." (البقرة: 164)

The Analysis

The source language word signifies more than the meaning of the target language word. In addition to the meaning of 'wind', the source language item connote, as mentioned, indications of god expectations, rather than only the neutral meaning of 'wind'.

The translators have, also, chosen the neutral English word 'wind' to deliver the meaning of the Arabic word *ryaḥ*/رياح. It is, however, a kind of mistranslation and misconception to translate the two different lexical items: *reeḥ*/ريح and *ryaḥ*/رياح into only one English lexical item 'wind'.

The following translations have used the English word 'wind' to render the meaning and the connotation of the Arabic word *ryaḥ*/رياح.

Table 3.11. The translations of Ayah 164 of Surah Al-Baqarah

The Translator	The Translation
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Arberry	...and the turning about of the winds...
Ali	...in the change of the winds...
Daryabady	...and in the veering of the winds...
Bewley	...and the varying direction of the winds...
Palmer	...and in the shifting of the winds...

The rest of the group has used the same English equivalent 'winds' to deliver the meaning of *ryah*/رياح in English.

As has been mentioned, the Arabic lexical element *ryah*/رياح has its basic meaning which is certainly different from the other Arabic element *rīh*/ريح in The Qur'anic texts.

Most of the translators, as has been mentioned, have seen the two Arabic words as synonymous, therefore they have, mostly, chosen the same English equivalent for both of them.

Additionally, the word *ryah*/رياح in that context is defined with 'Al' which indicates that the wind is a definite wind, it is not any kind of wind, it is, rather, that kind of wind that by the command of Allah, drives clouds and gives water. It is, in short, the wind of good expectations.

Thus, there is no perfect polysemy in The Qur'an as a high.stylistic composition. Therefore, using the same English item to render the meaning of the, seemingly, two Arabic polysemous items would result in losing the shade of meaning of that Arabic word. Accordingly, a degree of mistranslation or loss of meaning is inevitable in the English translating process.

### 3.2.4 The Proper Names

Although some proper names sometimes denote and connote meanings, most of them have no meanings or connotations. But proper names in fiction are chosen deliberately to denote and connote meanings that writers want to deliver to their readers. These kinds of proper names have their literary meanings (Newmark, 1995: 71).

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This study is concerned with those Qur'anic proper names that, seemingly, have meanings or those proper names, which signify definite identities. Therefore, their meanings or references can be conveyed from the source language to the target language.

Some translation scholars and theorists incline to reject translating proper names into any other language. Proper names, in their opinion, are untranslatable. But another group of linguists and translation theorists claim that proper names, like any other lexical elements of the source language, can be translated into any other language.

Since this study will be confined to the actual translations of the Qur'an into English, it will discuss translating or transliterating the Qur'anic proper names, which have already been translated or transliterated into English. Therefore, the controversial debates which discuss whether proper names are, or are not, translatable will not be discussed.

There are two main strategies to convey the meaning of the proper names to the target language: one of them is to transliterate them into the target language, by using the target language alphabet symbols. The proper names, however, still have the same pronunciation, or few changes may happen on the phonetic level in order to adjust them to the norm of the target language pronunciation. In this case, translators usually use footnotes to discuss the meanings of the proper names, their original pronunciations and their roots. The Bewleys, for instance, have stated that in their translation **"...several key words have not been translated and remain in the text in transliterated Arabic forms."** (The Bewleys: iv). That has happened in the past regarding the religious Islamic terms and The Qur'anic proper names. The Bewleys mentioned that **"wherever Islam has spread in areas whose mother tongue is not Arabic –and that, in fact, comprises the vast majority of Muslim lands, you find that a certain number of key Qur'anic terms are always retained in their original Arabic form, whether the language concerned is Turkish or Urdu or Malay or Hausa or any of the other myriad languages spoken by Muslims throughout the world."** (The Bewleys: iv).

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The main purpose of the transliterating process, however, is to provide the English native speakers with various Arabic key words "which are either untranslatable or words whose English equivalents have become so imbued with meaning other than that intended by the original Arabic that to use them would be to mislead rather than give the correct significance" (Bewleys: IV)

Although this strategy preserves the phonic structures of these proper names, it poses some difficulties regarding adjusting those lexical items in the target language. The problem here is that the target language readers may not grasp the concepts of those new items by using the mere footnotes or the between.brackets information. Moreover, the naturalness and the fluency of the new target language products would be affected and interrupted by using those footnotes and brackets.

The second strategy of rendering the proper names into the target language is to convey their meanings by choosing the adequate target language equivalents.

Proper names in Arabic contain three main categories: The name, the title and the *kunyah*/كنية, which consists of more than one word, and always begins with *Abu*/أبو (father) or *Omm*/أم (mother). The name usually indicates no position connotations or associations; it only refers to the identity of a person or a thing. The title and the *kunyah*/كنية indicate in addition to the identity of a person and a thing something about position and rank in the Arabic culture.

#### 3.2.4.1 The Title

Ayah 83 of Surah Al-Kahf includes an example of the proper name (the title). It says:

"...ويسألونك عن ذي القرنين..." (الكهف: 83)

#### The Analysis

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The Arabic combination DhulQarnain/ذو القرنين was a title. It refers to a very strong and powerful king in an indefinite time and an unknown place in The Qur'an. There are many different debates regarding the reason behind this title in the Qur'an among The Qur'an commentators and exegetes. Yet there are also controversial opinions about the identity and the nature of Dhul-Qarnain/ذو القرنين (Al-Zamakhshari: 2/741) and (Al-Zawi, root of q r n: 4/607). These arguments are, to some extent, not relevant to this study, unless they affect the translating process of the Arabic title Dhul-Qarnain/ذو القرنين

The Ayah has been translated in many different ways as the following table shows:

Table 3.12. The translation of Ayah 83 of Surah Al-Kahf.

The translator	The translation
Dawood	They will ask you about Dhul.Qarnayn...
Ali	They ask you concerning Zul.Qarnain...
Asad	And they will ask thee about the two.horned. one...

Dawood has mentioned in his footnotes, as a part of his translation, that Dhul-qarnain/ذو القرنين was Alexander the Great. He seems to have been influenced by the works of some commentators of the Qur'an in choosing the opinion that Dhul-Qarnain/ذو القرنين was Alexander the great, though there is no concrete evidence that Dhul-Qarnain/ذو القرنين was the great king of the Greeks (Ibn.Katheer: 3/103). But the Qur'an focuses on the faith of Dhl-Qarnain/ذو القرنين the fact which from The Qur'an point of view "makes It impossible to identify Dhul.Qarnyn/ذو القرنين , as most of the commentators do, with Alexander the Great (who is represented on some of his coins with two horns on his head) or with one or another of the pre.Islamic Himyaritic kings of Yemen. All those historic personages were pagans and worshipped a plurality of deities as a matter of course, whereas our dhul.Qarnyn/ is depicted as a firm believer in the one God" (Asad: 452). See, also, (Ibn-Kathir: 3/103).



The rest of the translators, except Asad, have used the same procedure, they have transliterated the Arabic proper name (Dhu-Qarnain) in Latin script. However, Ali has chosen the English letter Z instead of 'Dh' by choosing the English script Zul-Qarnain according to the way Indians pronounce the Arabic proper noun Dhul-Qarnain.

The Arabic proper name has its own connotations in the Arab and easterners' mentalities, its connotations are in relationships with concepts of strength, power, glory and leadership. It **"Is meant to illustrate the qualities of a powerful and just ruler"** (Asad: 425). Moreover, the imagery of horns, as a sample of strength, power, greatness and bravery was very famous in Arabic literature and poetry. Because of this transliterating process, the connotations of the Arabic proper name have been lost.

Nevertheless, this symbol was not only in Arabic literature and culture, it was in many middle eastern cultures, as **"the horn in the Bible is a symbol of strength and is frequently mentioned to signify power and glory...in Hebrew raising the horn of people or individual signifies victory or pride"** (Daryabady, footnotes: 542).

What Asad has done is not far from what the other translators have also done. He has inclined to translate the Arabic proper name (the title) Dhl-Qarnain by choosing an English combination (two-horned one) to be the adequate equivalent of the source language proper noun. However, choosing an English equivalent, as an example of a literal or word-for-word translation, has not solved the problem of the missing meaning. Since literal translation often becomes a hindrance to the full understanding of The Qur'an, the literal English translation of the proper name would not solve the problem (Maududi: 1/2).

The footnote information that Asad has mentioned, regarding translating this Ayah is going far away from the classic and the recent opinions of the Qur'an commentators concerning the identity of Dhu-Qarnain. Asad has concluded that Dhul-Qarnain/ذو القرنين **"has nothing to do with history or even legend, and that its sole purport is a parabolic discourse on faith and ethics, with specific reference to the problem of worldly power"**

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(Asad: 452). The reason behind Asad's conclusion may be that the very strange events that have been mentioned to happen in that story, seemingly, contradict rational thought. What Asad has done, here, is something beyond the mere translation of the Qur'anic text. By using the footnotes, however, he has introduced an interpretation rather than translation.

One more thing about Asad's translation of this Ayah is that he has chosen horn as an English equivalent of the Arabic word *Qarn/قرن*, although the Arabic lexical element also denotes 'generation or hundred years' and many commentators have referred to those meanings (Al-Zamakhshary: 2/714).

Another example of translating the title is, in Surah Al-Anbia: 85:

"...وإسماعيل وإدريس وذا الكفل..." (الأنبياء: 85)

### The Analysis

The title *Dhul-Kifl/ذو الكفل* has been transliterated in English by using the Latin script as all translators (except Asad) have done in their translations of the Qur'an into English. Although the vast majority of the translators have inclined to transliterate that proper name, some of them (Ali and Dawood) have mentioned that *Dhul-Kifl/ذو الكفل* was the Biblical Prophet *Ezekiel*, whereas others (Hilaly and Khan) have mentioned that he was *Isaiah*.

Asad has attempted to give a free semantic translation of this proper name. As a result, he has denied that *Dhul-Kifl/ذو الكفل* was a title or a proper name of a certain person. Therefore, he has chosen the following translation for that Ayah:

'...and (remember) Ishmael and *Idris/إدريس* and every one who [like them] has pledged himself [unto God]'. This translation shows that Asad does not regard *Dhul-Kifl/ذو الكفل* as a Prophet or even a certain person. *Dhul-Kifl/ذو الكفل* is only a description of any one who, like the prophets, has pledged himself unto God. But the problem of that kind of translation is that it is not at all a translation. It is rather an interpretation, and no one of the commentators

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of The Qur'an has agreed with Asad in his opinion regarding the meaning of *Dhul-Kifl*/ذو الكفل.

What Ali, Dawood, Hilaly and Khan have done was a double task; they have transliterated the proper name, and then presented their opinions concerning the real referent of that proper name *Dhul-Kifl*/ذو الكفل. The difficulties stem, in this respect, from the fact that there is no concrete evidence that The Qur'anic Prophet *Dhul-Kifl*/ذو الكفل was one of the Biblical prophets mentioned above. As for Asad, his conclusion concerning the proper name *Dhul-Kifl*/ذو الكفل seems to be quite far from all the modern and the classic commentators of The Qur'an as mentioned.

Thus, it could be perceived to what extent the kind of translation and the opinion of the translator can affect the translated versions and the translating process of the proper name into English. That, also, refers to what extent the real concept of the Arabic proper name could be lost in the translating process.

#### 3.2.4.2 The Kunyah/كنية

As mentioned above, the Kunyah/كنية is a kind of proper name. Similar to the title, it poses some questions concerning its translation or transliteration into English. The Kunyah/كنية *Abu-lahab*/أبو لهب in Surah Al-Masad poses some questions in translating that Surah into English. The following Ayah is the first Ayah of the Surah:

"...تبت يدا أبي لهب وتب..." (المسد: 1)

#### The Analysis

Most of the translators in this study have transliterated the proper name *Abu-Lahab*/أبو لهب. But Ali, Asad has translated that Ayah as shown in the following table:

*Table 3.13. The translation of Ayah 1 of Surah Al-Masad.*

The translator	The translation
Ali	Perish the hands of the father of flame



Asad	Doomed are the hands of him of the glowing countenance...
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The impact of the commentators' opinions on the translators is evident. One of them (Ali) has the opinion that *Abu-Lahab* / أبو لهب means the one who will be among the companions of the Hell fire. But the other one (Asad) has chosen that the proper name means the one with a beautiful face. Each one of those two opinions, however, depends on the work of the commentators of The Qur'an, though each commentator has argued from his own point of view. (Ibn-Kathīr: 4/584)

Asad has attempted to paraphrase this Qur'anic proper name. Such an endeavor has sometimes necessitated the use of whole sentences to convey the meaning of a single word (Asad: VI). But some aspects of the connotations that are denoted by the Arabic proper name are lost. Moreover, Ali has made a ridiculous literal translation that does not convey the connotation of the source language proper name to English.

#### 3.2.4.3 The Names of the Surahs and the Prophets

As for the titles of The Qur'anic surahs, some of them are proper names. Therefore, some of the translators (Ali, Daryabady, Hilaly and Khan, and Saheeh International) have not translated them; they only have transliterated them into Latin orthographical symbols. But some of the group (Palmer, Pickthall, Arberry, Dawood, Asad and Bewleys) have translated them into English equivalents. The scope of this study will not allow discussing the nouns, which are chosen as titles of some Qur'anic Surahs. It would only be emphasised on some of those proper names as cases of mistranslation and loss of meaning.

In this regard, translating the title of Surah Al-room, which is also, a proper name of one nation/ethnic race was actually a mistranslation of that proper name. Arberry and Dawood have chosen the English equivalent 'The Greeks' which is a very clear mistake and mistranslation. For it is known that the Romans are not the Greeks. Consequently, the English equivalents 'The Romans', is more convenient than the other one 'The Greeks'. But the most adequate one might be 'The Byzantines' which was the title of the eastern

Romans of Byzantium. The following table shows the translators and their English equivalents of the Arabic proper name Al-Rūm.

The following table shows the English equivalents of the Arabic title of Surah Al-Room.

*Table 3.14. The English equivalents of the Arabic title of Surah Al-Room.*

The translator	The equivalent
Arberry	The Greeks
Bewleys	The Romans
Dawood	The Greeks
Asad	The Byzantines
Pickthall	The Romans
Palmer	The Romans

As mentioned, the different English equivalents of the source language proper names indicate that there is a real problem in translating the Arabic Qur'anic proper names into English.

On the other hand, English native speakers are, somehow, familiar with some Qur'anic 'names'. Such 'names' are automatically translated into their English equivalents. Some names of prophets, peoples, places, etc, which were mentioned in The Qur'an, were, also, mentioned in the Bible. Names such as: Adam Abraham, Lot, Isaac, Ishmael Moses, Aaron, Jacob, Joseph, Jonah, Goliath, Saul, Gog and Magog, Sinai etc., have equivalents in English. Therefore, the translators have only chosen those English equivalents to indicate the referents of those Qur'anic proper names. But the problem stems from the fact that the connotations and associations of those names are different; the imaginaries and the personal characteristics, for instance, of Jacob, Lot, Ishmael and the rest of the prophets are quite different in The Qur'an and the Bible. Their connotative meanings are, accordingly, different depending on their imaginaries in the minds of both the source reader and the target reader.

Thus, translating the proper names is a highly debatable issue. The loss of meaning and connotations is unavoidable in this regard. Even the

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adequate English equivalents of the Arabic 'names', they do not convey, accurately, the exact connotations of The Qur'anic proper nouns.

### 3.2.5 The Emotional Connotation

**“Connotation is a generic term which subsumes aspects as varied as emotiveness, intensity, moral appropriation, etc.” (Shamaa: 79).** This aspect of meaning is not the essential aspect of the meaning of the word. It is not in, terms of linguistics, the referential meaning that represents one of the two elements of the relationship between the word and the outer world of objects.

This meaning is very subtle and it is related to the cultural and linguistic contexts of language. (Simms: 20)

Moreover, connotations of the words are in strong relationship with the psychological aspects of writers or speakers. Every word within language has its connotations and associations, which are not difficult to understand among the linguistic society.

Additionally, it seems that words are not on the same degree in terms of their connotations. Some words connotations are stronger than the others; some words have additional emotional meanings while others have cultural, phonic or other connotative meanings.

#### 3.2.5.1 *Translating the Emotional Connotation*

According to the fact that the connotative meaning of the word depends on the linguistic cultural psychological aspects of texts or words within texts, the connotative meanings of the words or texts cannot be, exactly, conveyed. Thus there will be words in the source language cannot be translated into any other adequate equivalent in the target language, which have the same effects of the source language lexical elements. In other words, if we decide that the connotative meaning is a part of a lexical item meaning, it would be decided that parts of that meaning would be lost in the translating process.

The cultural and phonic connotations of words would be discussed, widely, in their corresponding sections within this work. However, what is

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relevant, so far, is the emotional meanings or the emotional connotations of some of the Arabic words used in some The Qur'anic texts.

The following Ayah includes a verb, which represents a clear example of the emotional connotation of the lexical item within its linguistic context.

Ayah 29 of surah Al-Qasas says:

"...أنس من جانب الطور نارا قال لأهله امكثوا إني أنست نارا..." ( القصص: 29 )

### The Analysis

The Arabic verb *anasa/أنس* is another synonym of the other Arabic verb *ra'a/رأى*. The two verbs have almost the same referential/basic meanings. But their connotative meanings or their associations are different. Bearing this in mind would shed some light on the translation procedure employed by some of the translators of The Qur'an into English.

The Arabic verb *anasa/أنس* as an example has been mentioned five times in The Qur'an; four of them concern the story of the Prophet Moses, when he conversed with Allah near the Mount Sinai in Surah Al-Qasas, Taha and Al-Naml.

While the Arabic word *ra'a/رأى* denotes the meaning of visual watch, the verb *anasa/* refers to the same meaning in addition to some additional connotations. Those additional meanings are the emotional meaning of the verb *anas/أنس*. In other words, the verb *anasa/أنس* has the meaning of heart vision, which indicates: reassurance, feeling secure, and to react with what has been seen on that night of darkness near the Mount Sinai.

Additionally, the root of the verb *anasa/أنس* is a n s/ن.س which is the same root of the word *insan/إنسان* which means man or human being, which also shares the meaning of reassurance and feeling secure. That gives the verb *anasa/أنس* the connotations of hoping to see any human being on that gloomy night.

The table below shows the different strategies that have been followed by some of the English translations of The Qur'an to translate the above.mentioned Ayah into English.

Table 3.15. The translations of Ayah 29 of Surah Al-Qasas.

The Translator	The Translation
Dawood	Moses descried a fire on the mountain.side. He said to his people stay here for I can see a fire...
Pickthall	...he saw in the distance a fire and said unto his house folk: Bide ye (here). Lo! I see in the distance a fire...
Arberry	...he observed on the side of the mount a fire. He said to his household 'Tarry you here; I observe a fire...
Daryabady	...he saw a fire on the side of Ture, and said to his family: Bide you here; I see a fire...
Ali	...he perceived a fire in the direction of the mount Tur. He said to his family: 'Tarry ye; I perceive a fire...

The English translations mentioned above have used the English verbs: 'see, perceive and descry', which convey only the referential or the basic meaning of the Arabic verb *anasa*/أنس. Consequently, the meaning of reassurance, feeling secure and reaction to what has been seen are, to some extent, lost in using the above-mentioned English equivalents.

As it has been shown from those cases mentioned above, it is so difficult to find the adequate English equivalents of The Qur'anic Arabic lexical items. Most of the Arabic lexical items in The Qur'an have just partial equivalents in English. Even those items, such as some proper names, which have seemingly adequate equivalents in English, their English equivalents, connote different connotative meanings, although they might denote the same denotations or referential meaning.

The problem in that regard stems from the fact that a single Arabic word yields a whole group of concepts and connotations, which usually cannot be rendered by using the English single equivalent. The problem would be thornier when the denotative meaning of the source language lexis is related to the source psychological cultural aspects (Daryabady: xiii). In that case the loss of the connotative meaning would be inevitable.



### 3.3 THE CULTURAL MEANING

The cultural meaning is meant to refer to the cultural association of the lexical item, which indicates connotations added to the main linguistic meaning of the lexical item. This cultural meaning is of course influenced by the cultural context of the lexical item within a text. In this section the following issues will be discussed: the definition of the term 'culture', the cultural gap, the mythological thought, the colour, the weather, the customs, the desert components, and the Arabic tribal implications.

#### 3.3.1 The Definition of the Term 'Culture'

The word 'Culture' comes from the Latin 'cutus', which means cultivation' and 'coler' to 'tell'. Seeds continually absorb elements from the land or rather the ecosystem, to ensure their development. In the same way people continually absorb, unconsciously, vital elements from their immediate environment, which influences their development within the human system (Katan: 17).

Many efforts have been carried out to define culture, but despite a century of efforts to define culture adequately, there was in the early 1990s no agreement among anthropologists regarding its nature (Katan: 16).

Katan states, "The culture we are interested in is acquired before the formal learning of culture at school" (Katan: 17).

Edward Sapir defined the term 'culture' as "Culture is that complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities and habits acquired by man as a member of society" Quoted from: (Katan: 16).

By 1952 American anthropologists Alfred Louis, Kroeber and Clyd Kluckhohn had compiled a list of definitions includes 165<sup>th</sup> contribution. One of them was the following:

Culture consists of: patterns, explicit and implicit of and for behaviour acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiment in art facts; the essential

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culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values. Culture system may, on the one hand, be considered as products of action, on the other hand, as conditioning elements of culture action. Quoted from: (Katan: 16).

Moreover, culture can be regarded as an aspect of the sociolinguistic network. Therefore, culture is regarded as a joint point between translation and society. It (culture) is, however, the linkage point between sociology and language whereas a translator finds himself dealing with language as a social product. Nida says, "This relation between sociolinguistics and translation is a very natural one, since sociolinguists deal primarily with language as it is used by society in communication, the different ways in which society employ language in interpersonal relations are crucial for any one concerned with translating" (T T R, 1991: 25). That, in turn, means that translator does not, only, deal with language in translation; translator, additionally, deals with a complicated network of social and cultural problems in translation.

### 3.3.2 The Cultural Gap

The translated message is transferred not only to another language but also to another culture. For people do not differ in issues related only to languages, but there are, also, many none.linguistic barriers between them: the issues of habits, psychology, prejudices, institutions and other cultural and social aspects may be a matter of certain changes in translation.

The cultural gap is to refer to the cultural differences between the source language society and the target language society. Those differences, of course, influence both the source and the target language, since certain cultural systems are embedded in language.

Christiane has said, "Translation practitioners have always been aware of the fact that the translation is not purely linguistic operation but means of facilitating communication between members of different cultures" (Translation studies, 2004: 29).

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Kassuhkle stated that ethnologists estimate that there are approximately 2000, clearly distinguishable culture groups, but they always emphasise that the cultural differences of these groups are fewer than their similarities (Birslin, 1976, (ed): 291).

How, then, can we translate certain types of cultural expressions such as animal sacrifice, certain forms of revenge, blessing and cursing, slavery, belief in miracles, communication with the supernatural world through dreams and visions, some social behaviour, habits and customs. The translation of some lexical items, which have a mythological habitual literary and cultural background, would be difficult if not impossible. The difficulty, however, in translating those kinds of expressions is due to the so-called cultural gap which indicates the big differences between the different kinds of cultures in the world. That gap would, no doubt, be bigger when it comes to texts as sensitive as religious texts which are related, strongly, to the first society and the culture it had addressed.

The cultural gap will be unavoidable because of the differences between the societies, which the source texts initially targeted, and the societies for which they have been translated. But, as Bin Bebbaby has said, **"the translator must be (to some extent) willing and able to bridge gaps not only between the source and target languages, but also between the corresponding elements and forces that constitute their respective culture and societies"** (Translation spectrum: 135).

Kassuhkle, for example, stated, "In 'Peve' in the south west of the republic of Chad, the usual name for God there is 'lfray'. A compound of ya 'mother' and fray 'heaven' it is a feminine name of God so when translating the Christian expression 'our Father' it will be declined by the Peve, they will accept 'our mother', but the most acceptable expression is probably our God." (Brislin (ed): 294).

Nida, in turn, has argued that we have to replace some cultural expressions or lexical items in translation with something the receptors understand. The Biblical **'To greet one another with a holy kiss'** may be misunderstood by the receptors for whom a kiss implies a totally different

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kind of relationship and should be replaced with something like 'to give a heartily handshake all around' (T T R: 44). But the problem here is that this procedure will give the target language receptors a false impression that there is no difference between their culture and the source language culture.

However, Komissarov inclines to have doubts regarding what Nida and others suggested in replacing the source language cultural items. He said "Do cultural differences really necessitate and justify substantial changes in the source text message to make it understandable to the target text receptors, how should the translator reconcile his loyalty to the source text and his concern about the target text receptors" (T T R: 34).

On the other hand, Watt has referred to the difficulty in understanding some Arabic expressions, which are related to some cultural aspects in The Qur'an. He said, "It is repeatedly asserted in the Qur'an that it is an 'Arabic Qur'an', and this implies that the Qur'an is not merely in the Arabic language but it is also expressed in terms of the acceptance familiar to the Arabs. Thus, 23.88 "وهو يجير ولا يجار عليه" has not frequently been understood by European scholars because it makes statements about God in terms of the distinctively Arab conception of 'ijarah' or 'the giving of neighbourly protection'. Again many of the narratives of the Qur'an are in an elusive style which presupposes that the hearers already have some knowledge of the story." (Watt, 1970: 185).

One aspect of this problem is that The Qur'an refers to a culture from which the target readers are separated by a huge cultural gap, partly caused by the historic difference in time between modern society and the first society of The Qur'anic revelation. Thus, it is, sometimes, difficult for even the source language reader to understand some of The Qur'anic expressions in their Arabic language. Therefore, the difficulty for the target language reader to understand those expressions in their English language translated versions would be doubled.

Baker has stated some aspects of cultural differences between the source and the target language as follows:

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1. 1. Environmental aspects: desert, mountains, climate, space, food, etc. Arabic Language, for instance, is basically the product of a hot dry climate, which characterises Arabia.
2. 2. Social behaviour and habits: each culture has its own rules of behaviour like eating and drinking habits, family life, love, marriage. etc.
3. 3. Beleifs: beliefs provide the motivations and the reasons for doing or not doing things
4. 4. Colour: colour also has its different connotations within different societies and cultures (Baker, 2001: 57)

Moreover, Shunnaq has stated that in translating Arabic into English the translator has sometimes to deal with texts full of proverbs and historical incidents long forgotten. In addition, we must add the normal difficulties of interpreting cultural contexts of words remote from the English language with completely different conventions ” (Shunnaq: 44).

Additionally, Rantanen has said “Sometimes the bound culturally material might be social culture, organisation, costumes, ideas or ecological issues, the description of facial expressions and gestures differs from language to language” (International Journal of Translation: 89).

### 3.3.3 The Mythological Thought

In Arabic as in any other languages, the meanings of words are dynamic. Words constantly get meanings and lose others from time to time. There is a network of factors behind this phenomenon. Although, this is not the place to state those factors we refer to the mythological factors as one of the factor that has obvious affects on the process of changing significations and meanings.

When it is taken for granted that there is a relationship between languages and thought, it implies that there is a relationship between language and mythological thought of society as a part of the thought in that society.

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In Arabic culture, images of some creatures such as birds or some kinds of birds have their mythological associations and indications. Some arts, such as poetry, are, also, related to mythological thought as it will be discussed.

### 3.3.3.1 The Image of the Birds

In Arabic the bird 'crow', for example, has its unique image, which related to bad omen or augury. However, the voice, colour and appearance of the bird have their own connotations in the ancient Arab's consciousness. In the Arabic poetry of the pre-Islamic era, the image of the 'crow' used to be in relation with the departure of the beloved women to the extent that they used to call the crow as the bird of departure or غراب البين /ghurāb el-bain in Arabic poetry. It, also, reflects the sad, mourning situation of the poet when he used to find that his beloved woman had gone elsewhere. Instead of finding her, the poet only found the crows on the remains of the house.

There are, however, two mythological birds thought to continue to cry and scream on the grave of the one who is killed until their relatives take revenge. The birds in the Arabic myths indicate that the dead man is, terribly, thirsty until the blood of his killer is poured on the land whereas the dead soul is watered by the blood. Palmer has stated that "The death of an Arab, however, was revenged with such rigour and vindictiveness by the fierce laws of the blood feud, that a certain check was placed upon their blood thirsty propensities even in their wars" (Palmer: x).

In this regard, Ayah 13 of Surah Al-Isra'/The night journey would illustrate what has been mentioned.

"وكل إنسان ألزمناه طائره في عنقه ونخرج له يوم القيامة كتاباً يلقاه منشوراً" (الإسراء: 13)

### The Analysis

The ancient Arabs used to connect their expectation of the future events with the behaviour of the birds. Many rhetoricians, exegetes and researchers have mentioned that ancient Arab men used to go towards a bird on a tree if they wanted to travel, get married, make business or do anything important.

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He used to try to cause the birds to fly, if it flies towards the right side then he would feel happy and would do the things he proposed to do. But if the bird flies towards the left side he would feel sad and would not fulfill his intention because of the expectation of bad and evil events which would happen, as the behaviour of the bird told him.

Ali, in this regard, has mentioned, "The Arabs like the ancient Romans, sought to read the mysteries of human fate from the flight of birds. And many of us in our own day seek to read our future fortunes by similar superstitions." (Ali: 697).

Mohammad Asad as well has said that the word Ta'ir literally signifies "a bird or more properly a 'flying creature', since the pre-Islamic Arabs often endeavored to establish a good or bad omen from the way in which birds fly, the term Ta'ir comes to be tropically used in the sense of 'fortune, both good and evil, or destiny.'" (Asad: 420). This habit of Arabs before Islam caused the meaning of the word bird/طائر in Arabic to change. The word gained another meaning in addition to the original one (a flying creature). The new meanings of the word طائر/ta'ir in Arabic are: fortune, fate, destiny the outcome of the deed and the bad deed (Al-Damighani: 305). Those meanings, however, had entered Arabic language although the real cause was embedded in the deep layer of the ancient Arabic culture. This mythological culture, which creates those new meanings, depends on the mythological idea that the behaviour of the bird can be a sign of the unseen or the future events. Additionally, the Arabic word طائر depends on the linguistic context to distinguish between the exact or the specific meaning of it.

The additional meanings of the word طائر/ta'ir had entered Arabic linguistic usage long before Islam. That is to say that there is no relationship between The Qur'anic linguistic usage of the word and the mythological superstition of Arabs. Thus, The Qur'an had used the word in its additional meanings according to the real semantic usage of Arabs before Islam regardless their mythological thought. Rantanen has mentioned, "context is one of the things to be considered when studying the translation of culturally bound material, and there are two different cases: case in

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which the material is embedded in the source language culture, whereby the function of the item and the scope of the item have a special relevance, and the other case in which the material does represent the culture of the source language, whereby the translator might pay attention to the clues that the perceptive author offers to his own readership” (The International journal of Translation: 54).

What Rantanen has mentioned may coincide with the Arabic lexical item *طائر/ta'ir*, which is embedded in the source language, and it represents some aspects of the source culture as it has been mentioned.

But how have the translators dealt with that item in translating the above.mentioned Ayah?

The following table shows how the translators have dealt with that issue in translating the above.mentioned Ayah.

*Table 3.16 . The translation of Ayah 13 of Surah Al-Isra'*

The translator	The translation
Ali	Every man's fate will have fastened on his own neck on the day of judgment we shall bring for him a scroll, which he will see spread open
Asad	And every human being's destiny have we tied to his neck, and on the day of resurrection we shall bring forth for him a record which he will find wide open.
Pickthall	And every man's augury have we fastened to his own neck. And we shall bring forth for him on the day of resurrection a book which he will find wide open.
Dawood	The fate of each man have bound about his neck on the day of resurrection we shall confront him with a book spread wide open
Daryabady	And every man: We have fastened his actions round his neck, and we shall bring forth unto him on the Day of judgement a book proffered him open.

Saheeh	And [for] every person We have imposed his fate upon his neck, and we will produce for him on the day of resurrection a record which he will encounter spread open.
Hilaly & Khan	And We have fastened every man's deeds to his neck, and on the Day of resurrection, We shall bring out for him a book which he will find wide open.
Palmer	And every man's augury have we fastened on his neck; and we will bring forth for him on the resurrection day a book offered to him wide open.

The various translations mentioned above have used fate, destiny, a bird of omen, augury, actions and deeds. Those English equivalents reflect the translators' awareness of what we have mentioned about the mythological oriented meanings of the Arabic word طائر/*ta'ir*. Arberry has translated the Arabic item into the English equivalent 'bird of omen', which does not convey the exact meaning of the Arabic counterpart. Arberry's equivalent may imply that The Qur'an believes in the idea of bird of omen. However, The Qur'an has used that word طائر/*ta'ir* to mock the myths of the non-believers. The reader of the translations would feel that it is, to some extent, not the responsibility of man to be in any situation in the Day of Judgment. The target reader, however, would think that it is a matter of fate, destiny, augury and omen. But this is not the real meaning of the source language text. Moreover, the meanings of the translated versions may contradict the whole intention and faith of The Qur'an, which always insists that the human beings' fate and future fortune do not depend upon bird's omen, or any other creation such as stars, planets, jinn or any other creatures. The fate of each one, according to The Qur'an, depends on his actual actions and deeds, whether they are good or bad. And on the Day of Judgment man will be responsible in front of his lord according to his good or evil deeds (Ali: 697) Asad has argued that man's fate "depends.as The Qur'an so often points out.on a person's Inclinations, attitudes and conscious actions...man's spiritual fate depends on himself" (Asad: 420). The Qur'an, in this regard, has determined that he who shall have done



an atom's weight of good, shall behold it; and he who shall have done an atom's weight of evil, shall behold it (Al-Zilzilah: 7, 8).

In this context, the two words: (actions or deeds) of Daryabady and Hilaly and Khan, may be the most suitable adequate equivalent of the Arabic word طائر/ta'ir. They coincide with the general intention of The Qur'an, which insists that every human being will be rewarded or punished in the Day of Judgment according to his or her good or bad deeds in his past life. The majority of the commentators have referred to the fact that that Arabic lexical item indicates, in its context in the above.mentioned Ayah, the meaning of deed or action or the consequences of the action or the deed. Al-Jalalain says:

"وَمَا طَائِرُهُ لَوْ مَا طَارَ عَنْهُ مِنْ عَمَلِهِ كَمَا قَالَ ابْنُ عَبَّاسٍ وَمُجَاهِدٌ وَغَيْرُهُمَا مِنْ خَيْرٍ وَشَرٍّ وَيَلْزَمُ بِهِ وَيَجَازَى عَلَيْهِ".

(Al-Jalalain: 367). See, also, (Ibn-Kathir: 3/30).

In the above quotation, Al-Jalalain says that the word 'ta'iruhu' refers to what has been done by him of bad or good deed as Ibn-Abbas and Mujahid have said.

Additionally, this image has meant to the Arabs of the time of the Prophet more than what the contemporary source language reader understands from it. Accordingly, it means more than what the reader of its translation understands. The real effects of this image were supported by the mythological background of it in the Ancient Arabs' mentality, and were related to the Arabs' cultural heritage. Consequently, this image cannot be translated, in terms of conveying its real or exact effects to the English reader.

The question now is why has The Qur'an used this kind of expression?

First of all this expression was used a long time before Islam to the extent that it had become a mere linguistic expression; it was used by The Qur'an in order to address the Arabs by the same means. Secondly, The Qur'anic discourse tends to, deliberately, arise from the Arab mythology in order to mock these myths on one hand, and to correct those kinds of



superstition in the Arab mentalities before Islam. Thirdly, The Qur'an tends to use this expression to make a very strong point about the fact that the result of the action will be unavoidable; it is in The Qur'anic point of view as strong as or rather stronger than the idea of destiny, augury, fortune amongst Arabs before Islam.

The whole idea here is that The Qur'an has used this expression to evoke as much feelings as possible, in addition to correct the wrong thoughts of Arabs about this issue.

On the other hand, the word bird or طائر/*ta'ir* in Arabic as we mentioned has many meanings according to the linguistic context in The Qur'an. The word طائر/*ta'ir* and its derivatives, connote the deed or the outcome of the deed in most of the Ayahs in The Qur'an.

Thus, none of the translations mentioned above have delivered those meanings adequately. The so-called mistranslation in the Ayah is due to the unawareness of the translators regarding the semantic shift of the lexical item in the source language. That semantic shift is, in turn, due to the cultural factors mentioned above.

Additionally, there is another Arabic word, which shares the word طائر/*ta'ir* its linguistic root; it is the word طير/*tair*, which is used as the plural of طائر/*ta'ir* in The Qur'an. The word طير/*tair*, however, denotes the 'flying creature' not the 'destiny' or any of its synonymous items in Ayah 49 of Surah: The family of Imran. But Asad has used different lexical item in his translation of that Ayah in The Qur'an. The Ayah says:

"أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ..." (آل عمران: 49)

Asad's translation of the Ayah is as follow:

"I shall create for you out of clay, as it were the shape of [your] destiny, and then breathe into it, so that it might become [your] destiny by Goods leave..."

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It is clear that Asad has made a big mistake in translating this Ayah, since there was not one of the exegetes of The Qur'an that had mentioned that the word طير/*tair* in this Ayah means destiny, fortune, augury or fate.

The problem here is that Asad has looked at the Arabic word طير/*tair*, which was not mentioned in The Qur'an signifying the meaning of destiny, as if it was another synonym of the word طائر/*ta'ir*, which means the flying creature and the deed or the outcome of the deed in The Qur'an. But the correct opinion is that the word طير/*tair* was not mentioned to denote anything other than the 'flying creature' in The Qur'an, and the word طائر/*ta'ir* was not mentioned in The Qur'an to denote the 'flying creature' except in one place in Surah: Al-An'am:38.

"...ولا طائر يطير بجناحيه..." (الأنعام: 38)

"...no bird flying with its wings..." (Arberry: 125).

Additionally, the word طائر/*ta'ir* in The Qur'an denotes an abstract meaning whereas the word طير/*tair* denotes a substantial meaning. Moreover, the context of Ayah 49 of Surah: The Family of Imran does not suggest the abstract meaning [Destiny] which Asad has suggested in his translation. [Al-Zamakhshari: 1/358].

All the rest of the translators have used the English equivalent 'bird' to convey the meaning of the Arabic lexical item طير/*tair* in Ayah 49 of Surah: The family of Imran mentioned above. Arberry, for instance, has translated the Ayah into:

"I will create for you out of clay as the likeness of a bird; then I will breathe into it, and it will be a bird, by the leave of God."

Asad's mistranslation may be because he has not distinguished between the contextual meanings of the word طير/*tair* in The Qur'an. He inclines to regard the meaning of that lexical item in Ayah 49 of Surah: Family of Imran as an abstract rather than substantial one.



### 3.3.3.2 The Image of the Flocks of Birds:

The image of flocks of birds, in Ayah three of Surah: The Elephant, represents one of the most meaningful and expressive images of The Qur'an. That Ayah says:

"وارسل عليهم طيرا أبابيل" (الفيل:3)

#### The Analysis

This image of the birds flying in the sky and attacking their victims has its own inspirations about war in the Arabs' thoughts before and after Islam. The expression reflects the image of casualties on the fields of the tribal battles in Arabian feuds. The flocks of birds used to fly over the fields of the battles waiting for their food, which is the casualties' flesh and blood. This image connotes heavy battle, lots of casualties' blood and flesh scattered overall ground of the battle. If any Arab had seen flocks of birds flying in the sky he would expect death, killing, blood, flesh scattered all over the ground under the flying birds. In short, he or she would expect deleterious events happening not far from the site of the flying birds.

This image of birds has meant to Arabs something more than the denotation of the flying creature in the sky. Thus, it has meant to them more than any meanings it could mean to any non-Arab reader or even to the contemporary Arab reader. It, however, includes some of the Arabic cultural and mythological heritage. That means that the image has its own effect and impact on the Arabs of the time of the Prophet in particular.

If we go back to the classic Arabic poetry, specifically the so-called Praise poetry we will find this image in many poems. Alnabighah, for example, has mentioned the great army of the Arab people of Bani.ghassan, and has drawn the image of flocks of birds in his verse:

إذا ما غزوا بالجيش خلق فوقهم عصائب طير تهتدي بعصائب

The poetic verse can be translated into English as follows:



When their army invades, there would be flocks after flocks of birds or flying creatures above them (seeking the flesh and the blood of their enemies).

The birds in this context are used as a symbol, indicating a very terrible war; a war that left blood and flesh scattered on the battlefield after the battle. Therefore, the image of the birds in flocks meant to the Arab recipient a lot of meaning related to severe torment, war, blood and flesh.

The translators of The Qur'an have tried their best in translating this expressive image, as shown on the following table:

Table 3.17. The translation of Ayah 3 of Surah Al-Feel

The translator	The translation
Arberry	And he loosed upon them birds in flights
Dawood	And send against them flocks of birds
Daryabady	And He sent against them birds in flocks
Ali	And He sent against them flights of birds
Pickthall	And send against them swarms of flying creature
Asad	He let loose upon them great swarms of flying creatures
Hilaly &Khan	And He sent against them birds in flocks
Saheeh	And He sent against them birds in flocks
The Bewleys	Unleashing upon them flock after flock of birds
Palmer	and send down on them birds in flocks

The translators have used different English equivalents of the Arabic items طيرا/ابابيل/tairan ababeel, such as birds in flocks, flocks of birds, birds in flights, flights of birds and swarms of flying creatures.

The English equivalents of the Arabic plural item طيرا/tairan cannot convey the connotation of that word in that context. The connotation goes deeply, as mentioned, in the Arabic cultural poetic heritage, which, in turn, related to the Arabic ancient habit of blood revenge. Those connotations are not translatable since they are so intimate to the Arabs traditions and habits.

We cannot understand the perfect meaning of this Ayah and its translation and conceive the exact connotations of this image if we isolate it

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from its cultural literary contexts. That image, in its context, had affected the rational and psychological structure of Arab people who had lived in the Bedouin land, and had a poetic heritage related to the image of flocks of birds in the sky.

Moreover, if we consider that the good translation is that which has the same effects as the original text has on its reader, we will consider that not one of the above translation has conveyed the meaning effectively.

Pickthall and Asad may be relatively better in terms of the meaning, which is lost. They consider the word طير/tair in the Ayah as more than just birds; they have chosen 'flying creatures' which have caused disastrous effects when they were flying in the sky.

If we follow those kinds of expressions relating to the bird and its image in The Qur'an, we will find that there is a strong relationship between those images and the Arabic cultural and poetic heritage before Islam. That supports Komissarov's argument that "the cultural factor in translation is also undeniable if not so obvious...language and culture are the two dominant factors which make translation an indispensable and most complicated kind of intellectual activity" (T T R: 33)

Accordingly, we can use the same analysis in approaching Ayah 31 of Surah: Al-Hajj/ The Pilgrimage:

"ومن يشرك بالله فكأنما خر من السماء فتخطفه الطير أو تهوي به الريح في مكان سحيق" (الح:31)

"...for whosoever associates with God any thing, it is as though he has fallen from heaven and the birds snatch him away, or the wind swoops him headlong into place far a way." (Arberry: 337).

The effects of the Arabic text on the source language reader are stronger than that which is influenced the target language reader. That is because of that the connotations of the image of the flying birds are embedded in the deep layers of the Arabic tribal culture and literary image of blood revenge.

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### 3.3.3.3 The Image of the Poets

Poets had their special ranks amongst Arab's tribes before and after Islam. The image of the poets in the Arab unconsciousness was mixed with many other images of people who used to play a major role in the Arabic tribal societies in the pre-Islamic era.

Nicholson states, "By the ancient Arabs the poet [Sha'ir, plural shu'ara], as his name implies, was held to a person endowed with supernatural knowledge, a wizard in league with spirits[Jinn] or satans [shayatin] and dependent on them for the magical powers which he displayed...The Pagan sha'ir is the oracle of his tribe, their guide in peace and their champion in war" quoted from (Palmer: X).

Analysing Ayah 224 of Surah: The poets: would shed more light on what has been mentioned above.

"والشعراء يتبعهم الغاؤون" ( الشعراء: 224 )

### The Analysis

The above-mentioned Ayah condemns, strongly, 'the poets'. However, it uses the definite article 'the' to denote a certain kind of poets, not the poets generally. Additionally, the Arabic word شعراء/shu'ara' is burdened with several connotative meanings related to some Arabic cultural views in looking at the poets in the ancient Arabic tribal society. In other words, the image of the poets was mixed with the images of magicians and wizards, whereas the poets would claim some knowledge of the unseen. Additionally, many of the Arab poets was claiming that they had received their poetic images meanings and thoughts from their Jinni partners similar to wizards who claim that they are in connections with the Jinn who, as they had claimed, had given them the knowledge of the heaven.

Hassan who has become the poet of the Prophet had said in his pre-Islamic era:

إني وكل شاعر من البشر شيطانه أنثى وشيطاني ذكر

The translation:



My Satan [who gives me poetry] is male whereas every poet's Satan is female (Masculine is stronger than Feminine in the ancient Arabic thoughts).

Another poet had said:

ولي شاعر من بني الشيصبان فطوراً أقول وطوراً هو

The translation:

I have a partner from Bani Al-shaisaban [one tribe of the Jinn in the Arab's myths] so sometimes I say [originally my poetry] but other times he [the Jinni partner] says it [to me].

Additionally, it is claimed that the famous poem of امرئ القيس /Imri' Al-Qais was inspired by his Jinni partner who was called لافظ بن لاحظ /Lafiz Bin Lahiz (Al-Shanqitî:7).

There is then a strong relationship between poets and jinn in saying poetry and telling the real fact. Palmer has referred to what has been mentioned in his introduction to his English translation of The Qur'an. He has said "Amongst a people who believed firmly in witchcraft and soothsaying and who, though passionately fond of poetry, believed that every poet had his familiar spirit who inspired his utterances, it was no wonder that the Prophet should be taken for a 'soothsayer' for one possessed with an evil spirit or for an infatuated poet" (Palmer: lvi).

If we bear what has been mentioned in mind, the strong attack of The Qur'an against poets would be understood. Additionally, the Arab poets, particularly, the Quraishi ones have been trying to degrade, disfigure and deny the message of the Prophet, and spread lies about The Qur'an. Therefore, the strong condemnation of The Qur'an against the poets cannot be appreciated perfectly without putting it in the correct historical and cultural contexts. This Qur'anic attitude was, then, against a particular kind of poets who have been degrading, disfiguring The Qur'an and the Prophet and abusing this fine art to bad purposes by using foul language against the Muslims. Those poets used to claim that they have some knowledge of the unseen through their Jinni partners, though The Qur'an says that this matter only belongs to Allah.

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Gatje has indicated the strong relationship between the شُعراء/Shu'ara (poets) and the كُهَّان/kuhhan (seers) in claiming that they have the news of Heaven. He said “The soothsayers or seers (Kuhhan, sing. Kahin) who could interpret dreams, make prophecies, and do various other kind of supernatural things, are said to have been inspired by such spirits (Jinn). These seers clothed their pronouncements in the form of a rhymed prose called saj' and showed themselves through their speech and the content of their statements to be the mouthpieces of their specific spirits. The legitimacy of their pronouncement was strengthened by impressive oaths. Also the poets who were called 'Knowing ones' (shu'ara, sing. Sha'r), brought one into contact with spirits.” (Gatje: 3).

Poets, then, had the role and the image of seers in telling lies claiming spiritual forces in the pre-Islamic Arabic tribal society. Therefore, the understanding of The Qur'anic condemnation of the poet should, also, be in the light of this relationship between those two kinds of the influential people amongst the ancient Arabs. On the light of this relationship in the ancient Arabs thought, we can understand the assertion of many Ayahs that The Qur'an is neither poetry nor witchcraft. That is because those two subjects are, as mentioned, related to the unseen spiritual ghosts or Jinn in the ancient Arabs culture. Palmer has said, “The Arab fancied that every rock, and tree and cavern had its Jinn or presiding genius. These beings were worshipped to propitiate their help and avert their harm.” (Palmar: xi).

Going back to the Ayah, all the translators have used the English equivalent 'Poets' in translating it into English. The following table shows some of the translations of the Ayah into English.

Table 3.18. The translation of Ayah 224 of Surah Al-Shu'ara'

The translator	The translation
Pickthall	As for poets, the erring follow them.
Palmer	And the poets do those follow who go astray!
Dawood	Poets are followed by erring men.
Arberry	And the poets.the perverse follow them



Hilaly& Khan	As for the poets, the erring ones follow them.
Saheeh	And the poets. [only] the deviators follow them;
The Bewleys	And as for poets, it is the misled who follow them.

As shown in the table, all the translators used the English word 'poets' to signify the meaning of the source language lexis 'شعراء'/shu,ara'. Even the rest of the ten, whose translations are not mentioned in the table, have used the same English equivalent.

There are two remarks in this regard: firstly, the English word 'poets' does not convey the exact cultural implications and connotations of the source language item which are related, strongly, to the Arabs' mythological heritage. Secondly, some of the translators (Pickthall, Dawood and The Bewleys) have used the English word 'poets' without using the definite article 'the'. Thus, their translations would indicate that 'poets, generally, are condemned', while the source language text uses the Arabic definite article (ال/Al Al-ahdiyyah) which signify a certain group of poets as mentioned above.

The target language reader cannot understand, perfectly, the condemnation of the 'poets' in the Ayah without looking at the whole image of the source language lexical item. He (the target language reader) may refuse the strong attack on what he regards as a one of the fine arts in his culture. That is due to the failure of the translation to convey the cultural implications of the source language lexical item, which are unavoidably lost in translating the Ayah into English.

Ali has stated, "The poets; to be read along with the exception mentioned in verse 227 below. Poetry and other arts are not in themselves evil, but may on the contrary be used in the service of religion and righteousness. But there is a degree that they may be prostituted for base purposes." (Ali: 973). See, also, (ibn.Katheer: 3/358). Ali, also, added, "Poetry and the fine arts which are to be condemned are those which emanate from mind steeped in Faith, which try to carry out in life the fine sentiments they express in their artistic work, aim at the glory of God rather than at self.glorification or the fulsome praise of men with

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feet of clay, and do not (as in Jihad) attack anything except aggressive evil. In this sense a perfect artist should be a perfect man" (Ali: 973).

To summarise, the mythological aspects of the source language lexical items colour those items by their Arabic cultural flavour. Therefore, when translating those items into English the source language cultural flavour will be lost. In other words, the Arabic cultural connotative meanings will inevitably be lost during the translating process.

### 3.3.4 The Colour

Colour is a very important element in our everyday.cultured lives. Yet colour plays an essential role in many animals' lives, i.e. fish birds share with humans the ability to perceive images of their external surroundings in colour.

When we say that we perceive colour, it means that colour has sense; it has the role of word; it signifies meaning or, rather, connotes connotation and indication. Moreover, **"Possessing colour vision means essentially that the organism can receive or handle a greater amount of information concerning its environment"** (Bandgham: 171).

Nevertheless, the indications of colour are different from one culture to another. The lexical item 'red', for instance, indicates in a socialist or communist culture a connotation different from its connotation in love literature. Moreover, **"the connotations of the word 'red' are, of course, different in the following expressions: red army, red breast, red card, Red Crescent, Red Cross, red alert."** (Longman Dictionary of English Language and Culture: 1099, 1100). Therefore, it is difficult to translate a text or a sentence, which includes colour indicating different connotations in different cultures.

The Qur'an' however, uses colour to indicate some indications related to the culture in which it has been revealed. Accordingly, The Qur'an, as an Arabic discourse, uses different kinds of colour in relation with the Arabic environment at the time of the Prophet.

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Studying 'colour' in The Qur'an is not our concern in this thesis, rather the relation between that issue and the translation of The Qur'an into English is the main concern in this study.

The following Ayah includes a word, which, in turn, denotes 'colour'. Analysing the Ayah and the way it has been translated into English would shed more light on the difficulty of translating lexical items indicating colour.

"وَحُورٌ عَيْنٌ" (الواقعة: 22)

### The Analysis

The above Ayah represents a clear evidence of the Arabic culture or flavour in The Qur'an. Arabs had had their own measurements of beauty; they regarded a beautiful woman to have, for example, eyes which are so bright so dark. That means that the white part (the eyeball) of the eye is very bright and the black part (the iris) of it is so dark.

What has been mentioned is the meaning of the Arabic word *حور*/hur. For Al-Qamus has said regarding the meaning of the Arabic word *حور*/hur

" أن يشتد بياض بياض العين وسواد سوادها " (Al-Zawi: 1/734).

The description '*hoor*', according to the quotation means that the eyeball of the eye is very bright and the iris is extremely dark. This meaning has indicated by Al-Jalalain in the following quotation:

Al-Jalalain, also, says

"وَحُورٌ" نسَاءٌ شَدِيدَاتُ سَوَادِ الْعَيْنِ وَتَبْيَاضُهَا " (Al-Jalalain: 714)

The gist of the above.mentioned two quotations is about the beauty of the women's eyes in Paradise; the bright whiteness of the eyeballs and the intensive darkness of the iris.

That description of the eye characterises the classic Arabic view regarding women's beauty. Since the majority of women in Arabia had and still have that kind of eyes, it became a common measurement of the most beautiful eyes in that part of the world. Arabs have not been attracted to other kinds of blue or green eyes which, to some extent, are regarded as examples

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of beauty in the western cultures or specifically where English is the mother tongue.

The problem in this regard is that those kinds of eyes described in The Qur'an as examples of beauty might not be the preferable examples in the English-spoken culture. So how could the description of the beautiful-eyed women attract the western taste of beauty when talking about the beautiful eyes of those beautiful women in the Heaven?

The problem would be more difficult when it comes to translation. In other words, if a translator has translated that Ayah literally, his or her translation will not give the exact meanings and connotations of the source language text. On the other hand, if the translator has translated the text semantically or if he or she makes some changes in his translated version, his translation will, also, lose the source language flavour, which indicates the cultural implication of the source language element.

Rantanen, regarding such a term has said, "When dealing with culturally bound material, the translation should pay attention to the function of the frequency of the particular culturally bound term/item on the text" (International Journal of Translation: 50). The translator then should be able to choose an equivalent expression to be found in his own culture, on the condition that the culturally bound item is not embedded too deeply in the culture of the source language. If the item is embedded deeply in the source culture, the translator should modify the text accordingly (International Journal of Translation: 50).

However, to what extent have the translators succeeded to convey the meaning of the Arabic word: *حور*/*hūr*?

The following table shows some of the translated visions of the above-mentioned Ayah.

*Table 3.19. The translations of Ayah 22 of Surah Al-Waqi'ah*

The translator	The translation
Ali	And (there will be) companions with beautiful, big and lustrous eyes.



Dawood	And theirs shall be the dark.eyed houris.
Daryabady	And there will be fair ones large.eyed.
Arberry	And wide.eyed houris.
Pickthall	And (there are) fair ones, with wide, lovely eyes.
Asad	And [with them will be their] companions pure, most beautiful of eye.
Hilaly &Khan	And (there will be) Hur (fair females) with wide, lovely eyes ...
Saheeh	And [for them are] fair women with large, [beautiful] eyes.
The Bewleys	And dark.eyed maidens.
Palmer	And bright and large.eyed maids.

It could be noticed that the Arabic word *حور/hoor* is translated into more than one word; the translators have used clauses or phrases to render, only, one word of the source language.

Some of the translators, such as Dawood and The Bewleys, have inclined to render, literally or word.by.word, the source language item. However, some of them, such as Asad, have followed the semantic procedure of translation.

The target language equivalents are 'beautiful, big, wide, large, dark, bright, lustrous, pure and lovely'. But none of them denote the whole meaning of the source language item. As mentioned, the basic meaning of the source language item is the "Intense whiteness of the eyeballs and lustrous black of the Iris" (Asad: 831), see also, (Al-Zawi: 1/734).

As for those who have attempted to translate, semantically, their translations have lost the cultural connotations of the source language text. Although, some of the translators have attempted to render, literally, the source language text, they have failed to convey the exact source language meaning. For the cultural connotations of the source-language text cannot be delivered by the means of literal translations. The English reader, however, will not get the same cultural connotations of the Arabic word *حور/hur* through the English equivalent 'Dark.eyed'. Some of the translators have transliterated the Arabic item *حور/hoor* into 'Houris' or 'Hur' they, also, cannot

claim that the transliterated form in the target language gives the exact meaning of the source language lexis. Although the word Houris (as Arberry and Dawood have used) has, to some extent, entered the English dictionary from Arabic, its meaning is not well known to the majority of the ordinary target readers (The Penguin English Dictionary: 427). Moreover, that word (Houris) poses the same problems, which stem from borrowing foreign words in the target language. Borrowing words, always, results in losing some of the connotations of the source language items.

As mentioned above, the source language text has been coloured with an Arabic taste of beauty. For The Qur'an has first addressed Arabs and attempted to inspire their longings to the Heaven by employing their own taste of beauty.

The reason behind this problem is, largely, cultural rather than linguistic. It roots deeply in the Arabs cultures, tastes, views and measurements or standards of beauty, which are difficult to translate adequately to any other language. Shunnaq has asserted that "In some cases the Arabic translator may find certain lexical items in Arabic that have no equivalents in English, because the concepts they refer to do not exist in English. such items are normally cultural bound terms in Arabic" (Shunnaq: 42).

The following Ayah will add more illustrations on employing colours in The Qur'an as signs or symbol to give cultural connotations.

"...ونحشر المجرمين يومئذ زرقاً" (طه: 102)

### The Analysis

Blue colour has in the ancient Arabic culture and to some extent in contemporary Arabic its connotations, which are rooted deeply in the Arabic culture and mythology. This colour has in the ancient Arab mentality its indications, which are related to the unseen world of the Jin. Moreover, it still in some Arabic common expressions such as *Jinni azraq* (blue Jin or ghost), which means: a very intelligent, subtle and evil creature.

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The connotation of death is also connoted by the same colour. Blue colour has that connotation in some Arabic expressions such as زرق المنايا/zurq almanaya (the blue death). The relationship between the blue colour and death might be because the colour of dead people changes into blue in some parts of their bodies such as the face and lips.

Additionally, Arabs as desert residents used to have fears of traveling by seas. Since they have no experience of traveling through the sea, they do not like it; they always link it to death. Many Ayahs of The Qur'an, such as Al-Isra': 67 have referred to that Arabs used to feel scared on traveling by the sea. Therefore, they may link the blue colour to death because it is the colour of the sea.

As for the above.mentioned Ayah, many commentators of The Qur'an has discussed the Ayah and had different opinions regarding the meaning of the Arabic word زرق/blue. But all those different opinions have focused on the connotations of terribleness and severity which are connoted by the word زرق/blue. That Arabic lexical element refers in the Ayah to the difficult situation of the disbelievers in the Day of Judgment.

Ibn-Kathir argued that the disbelievers would rise blue-eyed because of terror. He said in interpreting the word زرقا:

"قيل معناه زرق العيون من شدة ما هم فيه من الأهوال" (Ibn.Kathir:3/168)

Al-Qurtuby says that Arabs do not like that colour in the eyes and relate it to evil. He says:

"والعرب تنسأهم بزرق العيون وتكفهم;" (Al-Qurtubi: 3/2125).

Al-Zamakhshari (1995: 3/85) has, also, discussed that Arabic word mentioned in the Ayah. He referred to something related strongly to the connotations of the blue colour in the Arabs' mentalities, cultures and mythologies. He said that 'blue' is the colour which Arabs hate most than any other colour because it is the colour of the Romans' eyes was 'blue' and Romans were the enemies of Arabs; Romans eyes then connote death and war to those Arabs who have severed for a long time of wars and revenge.

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That may, in addition to some other factors, give this colour its own terrible connotations in the Arabs culture.

The Qur'an, in turn, has deliberately used the word زرقا/blue to inspire what have been mentioned of the terrible connotations and indications of that element in the Arabs' psychological and mental lives.

The following table shows us how the translators have dealt with that item in translating the above.mentioned Ayah into English.

*Table 3.20.. The translations of Ayah 102 Of Surah Taha.*

The translator	The translation
Ali	...We shall gather the sinful, blear.eyed (with terror).
Daryabady	...and We shall, on that day, gather the culprits blear.eyed.
Dawood	...We shall assemble all the sinners. Their eyes will turn blue with terror.
Pickthall	We assemble the guilty white.eyed (with terror).
Arberry	...and We shall muster the sinners upon that day with eyes staring.
Asad	...We will assemble all such as had been lost in sin, their eyes dimmed [by terror].
Hilaly &Khan	...We shall gather the Mujrimun (criminals, polytheists, sinners, disbelievers in the oneness of Allah) blue or blind.eyed with thirst.
Saheeh	...and we will gather the criminals, that day, blue.eyed.
The Bewleys	...and We will gather the evildoers sightless on that day.
Palmer	...and we will gather the sinners in that day blue.eyed.

As shown in from the table, Dawood, Hilaly and Khan, Saheeh and Palmer have translated literally the Arabic element زرقا/zurqa. The problem of those translations is that the English equivalents chosen by the translators do not give the exact meaning and connotation of the source language lexical element. The target language readers will not receive from the English translated text what the source language readers had received from the Arabic original text.

Ali and Daryabady have used the English expression *blear-eyed* as an equivalent of the Arabic one. This English equivalent gives a connotation of sightless or blindness. However, it does not give the connotations of the severe and terrible situation of the sinners in the Day of Judgment, though those connotations are connoted by the Arabic item *زرقا/zurqa*. Pickthall, however, has changed the blue colour, which is mentioned in the source text into white in his translation in order to signify the meaning of blindness. Asad has also used another corresponding English item (*Dimmed*) denoting problem with sight. The Bewleys have chosen the English word 'sightless' to refer to what Asad has signified. Arberry, however, has chosen a lexical item different from those chosen by the majority of the translators. He used the English counterpart 'staring' to denote the situation of terror in which the sinners will rise up in the day of resurrection.

As it has been mentioned, the Arabic description *زرقا/zurqa* is a massive one. It describes the situation of terror, tiredness and shock when the sinful people rise up and find their bad deeds. The source language expression is not confined to the eyes of the sinners, while the translations give impressions that the description is only for the eyes.

Overall, there is no way to avoid the loss of the meanings and connotations, which is denoted by the blue colour in the source language. That is because of the indications of that colour to the ancient Arabs at the time of revelation.

Among the cultural connotations of the colour in The Qur'an is, also, that mentioned in Surah Al-Şaffat: 46:

"بيضاء لذة للشاربين" (الصافات: 46)

"White, a delight to the drinkers..." (Arberry: 457).

For reasons related to the limitation of this research, the Ayah and its translations will not be analysed. However, the point, which is to be mentioned here, is that the colour of the heavenly wine mentioned in the Ayah is related strongly to the ancient Arabs tastes of wine. Therefore, any

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translations of that Ayah will not give the same flavour of the source language lexical element.

To conclude, The Qur'anic text was firstly addressed Arabs in their cultural environment. It is normal to find several Ayahs in The Qur'an coincide with the cultural circumstances of Arabs in the wording structure or textual style of those Ayahs. Furthermore, in translating Arabic words, which denote colour, the translator has to take into account the signification of colours in different languages and cultures. That is because translating those words always results in loss of meaning.

Thus, it is so difficult, or rather impossible, to translate the Ayahs, which include culturally bound materials into English without losing the cultural aspects of the meaning of those items or materials.

### 3.3.5 The Weather

The relationship between a language and its environmental aspects (weather for example) is illustrated by many lexical, syntactic and idiomatic expressions in the different languages of the world. This relationship between language and weather is not in the concern of this study. The way that the source language weather-based items have been translated is, rather, the main point of this research.

The following Ayah shed more light on this issue.

"وظل ممدود" ( الواقعة: 30 )

#### The Analysis

In Arabs peninsula, desert is the main component; hot weather is the dominant feature. However, in such an environment, shade is a very important element, which gives feeling of relaxation, rest and comfort. The connotation of the Arabic word ظل/zil for the source language reader is, definitely, different from that connotation which is inspired by the English equivalent 'shade'. The connotations of both words may sometimes contradict each other. For the two kinds of weather in the two different environments of the source and the target language are, also, different.

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Shady weather is generally preferable in the desert hot areas, while sunny one is always favorable in area where snow usually causes cold weather. So lack of moderate weather in the Arabs peninsula (the origin of Arabic language), and particularly the lack of cool weather is the reason behind the environmental connotations of many Arabic lexis and expressions.

In the description of paradise in the above.mentioned Ayah, The Qur'an mentioned that there would be a very long stretched shadow for those who will enter the paradise. That image of the heavenly landscape is very admirable and preferable in the eyes of the Arabs who used to suffer the horrible hot weather across their land. That expression, as mentioned, gives the source.language reader, specifically, those who lived at the time of the Prophet connotations of relaxation and comfort.

On the other hand, the image of the outspreading shade in English, which is considered as a product of a cold-weather environment, is not as admirable as it is in Arabic. It may rather be an undesirable or unpleasant climate, which could gives impressions of cold and depression.

In other words, a spot of shade in a desert means to the residents of the desert many meanings and connotations. However, it could mean different meanings and connotations for the residents of snowing.weather areas. In other words, shady weather is preferable in Arabia while hot sunshine is 'lovely weather' in countries such as England.

It is to be mentioned in this context that the Arabic expression *أثلج الصدر/athlaja al-Sadr* could be translated into the English equivalent: 'warm the heart', though the English word 'warm' is regarded as an antonym of the Arabic one *أثلج*. That would clarify to what extent the weather.based lexical items in a language could have different meanings or connotations in another language. (Babel, Vol.5, No. 2: 118).

Generally, the source language reader accepts the image of long shade covering huge distances of land, while the target language reader may prefer wide distances covered with sunshine and warm.

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How have the translators dealt with this problematic issue in translating the above Ayah into English.

The following table shows some renditions of that Ayah:

*Table 3.21. The translations of Ayah 30 of Surah Al-Waqi'ah*

The translator	The translation
Pickthall	And spreading shade.
Daryabady	And the shade overspread.
Ali	In shade long.extended.
Dawood	...in the shade of thornless sidrs...
Arberry	...and spreading shade...
Asad	...and shade extended...
Hilaly &Khan	And in shade long.extended.
Saheeh	And shade extended.
The Bewleys	...and wide.spreading shade.
Palmer	And outspread shade,

Linguistically, the English corresponding lexical item 'shade' is the corresponding lexical item of the Arabic element ظل/zil, but from the cultural point of view, the English word 'shade' does not give the exact meaning of the Arabic one ظل/zil. Although the source language basic linguistic meaning is delivered, the secondary cultural meaning is, largely, lost.

All the above-mentioned translations have conveyed the linguistic meaning of the Arabic word ظل/zil by using the English equivalent 'shade', but they have failed to render the cultural meaning or connotation of the source language lexis.

"The primary meaning of ظل is 'shade', but in ancient Arabic usago, the word ظل denotes also 'a covering' or 'a shelter' and figuratively, protection and finally... a state of ease, pleasure and plenty" or simply 'happiness'... which seems to agree best with the allegorical implications of the term paradise" (Asad: 115).

All the additional meanings mentioned above have largely been lost in the English translated versions of the Ayah mentioned above.



The following Ayah, as another example, would give more illustration of what has been mentioned.

" قرة عين لي ولك.. " (القصص: 9)

### The Analysis

The Arabic expression قرة عين/qurratu ain is very difficult to translate. The difficulties of translating such an expression are related to its lexical items which are, in turn, linked deeply to the climatic aspects.

The Arabic word قرة/qurrat is derived from the root: ق ر ر /q.r.r. The basic meaning of this root is related to 'cold'. Yet 'cold' in Arabic is signified by the two synonymous elements: قُرْ/qur and يرد/bard. The connotations of the word قرة/qurrat are related to pleasure, happiness and comfort. Those connotations are signified by this Arabic lexis, which comes from a semantic field affected by weather. The weather.related element قرة/qurrat signifies meanings and connotes connotations to the resident of desert different from what it could signify or connote to the residents who live in cold.weather areas.

Baker has argued that the Arabic hot desert climate may be contrasted with the cold wet climate of the British Isles, the first home of English language. Many Arabic expressions have their particular connotations which refer to the climate and the environment in Arabia like "قرة عين" which comes from the word قُرْ/cool, whereas 'cool' is preferable characteristic of the Arabia climate. Therefore, the word قرة/qurrat connotes meanings of relief, relaxation, rest, but the word 'cool' has not the same connotation in English, which emerged in a cold climate.

The problem in this regard is that the English counterpart of the Arabic word قرة/qurrat could not mean, to the residents of the cold areas, the exact meaning of that Arabic item. For the connotations of lexical elements depend on the audience those words are targeting and the climatic circumstances they live in. The following table shows the translations of the above.mentioned Ayah:



Table 3.22. The translations of Ayah 9 of Surah Al-Qasas.

The translator	The translation
Daryabady	'A comfort to me and you!'
Ali	(Here is) a joy of the eye for me and for thee...
Dawood	This child may bring joy to us both...
Pickthall	(He will be) a consolation for me and for thee...
Asad	A joy to the eye [could this child be] for me and for thee!
Hilaly &Khan	A comfort of the eye for me and for you.
The Bewleys	A source of delight for me and for you
Saheeh	[He will be] a comfort of the eye [i.e., pleasure]for me and for you.
Arberry	He will be a comfort to me and thee...
Palmer	'He is a cheering of the eye to me, and to thee.

All the translations shown in the table have chosen to translate the source language lexical element *قُرَّة*/*qurra*t into English items other than its literal equivalent, which could be 'cold', or something related to this English word. Daryabady, Hilaly and Khan, Saheeh and Arberry have chosen the English word 'comfort'. Ali, Dawood and Asad have preferred the English counterpart 'joy'. Pickthall, the Bewleys and Palmer have translated the Arabic word *قُرَّة*/*qurra*t into consolation, delight and cheering respectively.

In Arabic, however, the opposite expression of *قُرَّة*/*qurra*t, *عين* is *عين* *سَخِينَة*/*ain sakhīnah*. The latter one denotes the situation of sadness and sorrow, whereas the former one denotes, as mentioned, the situation of joy and pleasure. It is, then, so clear that the Arabic lexical items related to hot weather denotes sadness, while those Arabic lexical items related to cold weather denote happiness.

The above-mentioned translations have failed to convey the cultural indications of the Arabic word *قُرَّة*/*qurra*t, which are related deeply to the climate and weather changes in the hot weather regions.

The same argument can be carried out regarding some similar lexical items in several Ayahs in The Qur'an, such as:

"لا يرون فيها شمساً" (الذھر:13)

and

"يتنبا ظلاله" (النحل: 48).

### 3.3.6 The Customs

The Qur'anic texts have discussed several Arabic traditions, habits and costumes. Those kinds of social behaviours are strongly related to the Arab tribes in their daily life in Arab peninsula. Those Arabic costumes have, also, gone deeply in the tribal thought of Arabs before Islam. However, it is so difficult for the contemporary English speakers to understand perfectly those customs which are so intimate and strongly related to Arabs before Islam.

The following Ayah would give more illustration, and shed more light on that problem.

"متكئين على رفرف خضر وعبقري حسان" (الرحمن: 76)

#### The Analysis

الالتكاء/*al-ittika'* (reclining) in The Qur'an is not only to signify how the dwellers of Paradise live and enjoy their life. It refers to one costume of the chiefs or those of the high rank among Arabs. It is in the Arab culture the custom of kings and those amongst the high class in the society. Accordingly, the source language lexical item is not, only, a word, it is, also, a cultural traditional and prestigious term. Yet, if a word became a 'term', it signifies more than its basic primary meaning, it refers, in addition to this basic meaning, to many nuances and shades of meaning.

The connotation of the word متكئين/*mottaki'in* in The Qur'an roots deeply in the Arab culture and view of classifying people according to their positions in the social class structure. In their tradition, they use this adjectival verb to describe other than those who are considered as leaders and chiefs of the tribal society. That, according to Komissarov, supports the point that "particular translation problems may arise in relation to various symbolic actions in the source language culture which are absent in the target language culture,, or may have a different meaning there" (T T R: 42).



The following table shows how the translators have dealt with the above.mentioned Ayah.

*Table 3.23. The translations of Ayah 76 of Surah Al-Rahman.*

The translator	The translation
Ali	Reclining on green cushions And rich carpets of beauty.
Daryabady	Reclining upon green cushions and rich carpets.
Dawood	They shall recline on green cushions and fine carpets
Pickthall	Reclining on green cushions And fair carpets.
Asad	[In such a paradise will they dwell, ] reclining upon meadows green and carpets rich in beauty.
Hilaly& Khan	Reclining on green cushions and rich beautiful mattresses.
The Bewleys	Reclining on green quilts and exquisite rugs.
Arberry	Reclining upon green cushions and lovely druggets.
Saheeh	Reclining on green cushions and beautiful fine carpets.
Palmer	Reclining on green cushions and beautiful carpets.

The table shows that all the translators have used the English counterpart 'recline' or one of its derivatives as an English equivalent of the Arabic word متكئين/mottaki'in. However, the English word 'recline' does not convey the exact cultural implications of the source language element. Although, the English verb signifies the basic meaning of its Arabic counterpart, it is not the adequate equivalent of the Arabic word in terms of its indication of the Arabs costumes and social prestige.

That is to say that the response of the target language reader would not be the exact response of the source language reader. For the cultural implication of the source language word or term is not conveyed perfectly. That is, as Shunnaq has mentioned, because "It could be safely assumed that complete equivalence in translation is a far-fetched task; indeed virtually impossible. The translator may find some terms in Arabic difficult if they are to be fully translated into English. Consequently he/she will be obliged to accept a partial equivalent item in English" (Shunnaq: 42).



### 3.3.7 The Desert Components

It is granted that any kind of text includes things, items and materials of the environment or the place in which it is produced. As for The Qur'an, several Bedouin or desert items were mentioned in its texts. Things related to the Arabs life style, religions, thoughts and their social behaviour.

Maududy has stated, "Every one knows that The Qur'an claims to provide guidance for whole mankind, but when he reads it, he finds that it is mainly addressed to the Arabs, who live at the time of its revelation...it mainly discuss those things which appealed to the taste of Arabs, and were linked to their environment, history and customs" (Maududy: 1/28).

Moreover, it is something normal to find many aspects of desert life mentioned in The Qur'an for it was addressing Arabs in their historical and geographical environment. Palmer, in this regard, has stated, "The Arab of the desert preserved almost intact the manners, customs and primeval simplicity of the early patriarchs. They lived in tents made of hair or woolen cloth, their principle wealth consisted in their camels, horses and male and female slaves...They were a nomad race, changing their residence to the various places within their own territory, which afforded the best pasturage as the season came around." (Palmer: X).

In this context, the following Ayah includes one item, which is related intimately to the desert. The Arabic word الخيام/al-khiam (tents) or pavilions represent one of the most related items to the desert and, thus, to the Arabs life style. The analysis of the Ayah would illustrate the intimation of some items mentioned in The Qur'an, to the Arabs environment and places. The Ayah however sheds more light on the difficulty of translating some culturally-bound items into English.

"حور مقصورات في الخيام" ( الرحمن:72 )

#### The Analysis

It is well known that the majority of nomadic Arabs used to live in tents to be removed from a place to another in their pursuit of the water and the green fields to feed their cattle.

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The image of the tent means to an Arab lots of meanings and denotations. His tent is his shelter, house, his pleasure and his whole life. The Arabic word *الخيام/al-khiam* (tents) could mean none of this to the target language reader who lives in industrial cities in modern houses, apartments, mansions, etc.

In other words, the above-mentioned Ayah was addressing Arabs in their local environment to inspire their desires of the typical world. Therefore, it uses the environmental item from their surrounding region.

Moreover, the lexical item *الخيام/al-khiam* in The Qur'anic text signifies more than the meaning, which is explained by the dictionary. It signifies the emotive psychological meaning and connotation, which is understood and appreciated by those to whom tents mean more than its mere shape or utility or its meaning in the dictionary.

Accordingly, the lexis *الخيام/al-khiam* in the context of that Ayah is a symbol. When a word become a symbol it denotes more than its mere lexical meaning. That word became a cultural symbol, which is related to Arabs environment and culture.

Al-Ṭabary reports that *الخيام/alkhiam* means the homes in Paradise, or it is the hollow pearls, which supports that the Arabic lexical item is used as a symbol in The Qur'anic text as mentioned above. Al-Tabari says:

عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ { حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ } قَالَ : الدَّرُّ الْمُجَوَّفَةُ "...يَعْنِي بِالْخِيَامِ : الْبُيُوتُ

(Al-Ṭabari: 303).

The Qur'an does not want to inform us that the paradise is, only, a collection of tents or pavilions. Paradise from the Islamic point of view cannot be imagined or discribed and all those things mentioned in The Qur'an in describing it are no more than symbols to make the image of the paradise as closed as possible to the mentalities of the people whom were, first, addressed by the Ayahs of The Qur'an. The influence of the cultural context is very clear in this example. However this context is, evidently, helpful in analysing and understanding such a lexical item.

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But how has the above.mentioned Ayah been translated into English? The following table shows some of the translated visions of the above.mentioned Ayah.

*Table 3.24. The translations of Ayah 72 of Surah Al-Rahman.*

The translator	The translation
Ali	Companions restrained (as to their glance), in (goodly) pavilions.
Dawood	Dark.eyed virgins sheltered in their tents.
Daryabady	Fair ones, cloistered in tents.
Arberry	Houris, cloistered in cool pavilions.
Pickthall	Fair ones, close.guarded in pavilions.
Asad	[There the blest will live with their] companions pure and modest, in pavilions [splendid].
Hilaly &Khan	<i>Hur</i> (beautiful fair females) guarded in pavilions.
Saheeh	Fair ones reserved in pavilions.
The Bewleys	Dark.eyed, secluded in cool pavilions.
Palmer	Bright and large.eyed maids kept in their tents.

The table shows that the majority of the translators have used the English lexis 'pavilions' to convey the source language meaning of the word الخيام/al-khiam. However, Daryabady, Dawood and Palmer have used the English equivalent 'tents'.

As for the first group who have chosen the word 'pavilions' to signify the meaning of the Arabic word 'الخيام', their English equivalents cannot give the exact implications of the source language item. The Arabic item, as mentioned, implicates all kinds of implications related to the semantic fields of the rest, shelter, desire settlement and the eternal life.

Although the English equivalent 'pavilions' does not give the perfect meaning and connotations of the Arabic counterpart, to some extent it has been more successful than the other English counterpart 'tents' which has been chosen by the second group of translators.



That supports the argument that the loss of meaning in translating the Arabic lexical items, which are related to the Arabic cultural aspects, is inevitable.

In another context, The Qur'an, sometimes, implies the Bedouin things to form a literary image of the meaning or to support its argument. The following Ayah includes another item of the desert. That item is the ashes or alarmed as in the Ayah:

"مثل الذين كفروا أعمالهم كرماد اشتدت به الريح في يوم عاصف..." (إبراهيم: 18)

The above.mentioned Ayah contains a Bedouin literary image. That image is the image of the ashes when it is blown fiercely by the wind on a stormy day.

That image is meant to signify that the disbelievers would not benefit from their good deeds, which they have done; their good deeds would rather be like the ashes when a very strong wind blows them about on a stormy day. Additionally, the whole Bedouin image cannot be appreciated perfectly accept by those who live in such an environment. The impact of this image may not be conveyed, adequately, to a different society that lives in a different environment or culture.

The contemporary reader, however, who lives in industrial and commercial cities, may not appreciate the whole image drawn in the original text. In other words, the reader who does not use wooden sticks as fuel in preparing their food cannot understand perfectly the entire impact of the source language image because of a simple reason, which is concluded from the fact that that reader does not live in such an environment. Consequently, that image cannot be conveyed to the target language reader as affectively as it is in the source language text.

The problem, however, is not related to the linguistic level; it is rather meta.lingual one. The Ayah has been translated into English and the image has been, linguistically, conveyed. However, the target audience who lives in an environment and in circumstances different from that of the source language reader would not be influenced adequately by that image.

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For the purpose of abbreviation, the following table shows only two of the English translated versions of that Ayah:

Table 3.25. The translations of Ayah 18 of Surah Ibraheem

The translator	The translation
Arberry	The likeness of those who disbelieve in their Lord; their works are as ashes, whereon the wind blows strong upon a tempestuous day.
Hilaly &Khan	The parable of those who disbelieved in their Lord is that their works are as ashes, in which the wind blows furiously on a stormy day

The rest of the group of the translators has used the same English lexical item 'ashes'. However, the indication of the source language item goes around: uselessness, worthlessness and valuelessness, whereas the English counterpart does not indicate the same connotation. Linguistically, the English word 'ashes' might be the adequate counterpart of the Arabic word رماد *ramad*, but culturally, the two words have different imagery in the different tow cultures.

Thus, the loss of meaning in this Ayah is not related to the linguistic differences; it is, rather, due to the culturally.bound factors, which goes to the depths of each different culture.

3.3.8 The Arabic Tribal Implications

In most tribal societies, revenge is one dominant principle in the relationship between the tribes and the individuals. This culture of blood revenge has produced some kinds of thoughts, which cannot be understood without putting it in its correct context. The following Ayah represents one case of what has been mentioned.

"سنسمة على الخرطوم" ( القلم:16)

The Analysis

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The Ayah cannot be understood in isolation of its cultural context of the blood revenge. That kind of behaviour was very well known amongst the Arab tribes before Islam. Palmer has asserted that "The death of an Arab, however, was revenged with such rigour and vindictiveness by the fierce laws of the blood feud, that a certain check was placed upon their blood thirsty propensities even in their wars" (Palmer: x).

That culture of blood revenge has produced many Arabic cultural implications, indications and connotations on the lexical level of Arabic language, which was originally considered as a desert Bedouin product.

The above mentioned Ayah talks about one of the chiefs of Mecca who used to be among the toughest enemies of the Prophet. The Ayah, however, has threatened that man that he will be punished by a very subtle Arabic intimate manner. That manner is more than the literal meaning of the word *سنسمه*/*sanasimuhu* in the Ayah, which has been translated into the English counterpart 'we shall brand him'.

Literally, that punishment was not equivalent to the crimes that the man has committed. He used to be a habitual swearer, and to go with malicious gossip. He has prevented good deed, and used to be transgressing and sinful. Additionally, he has denied the true Ayahs of the Qur'an (Saheeh: 816, 817).

Al-Tabari has referred briefly to the implication of branding the nose in the ancient Arabic tribal culture. He says that the meaning (of branding him) is we will stigmatise him with an everlasting stigma and he reports about Qatada that the meaning is (to stigmatise him) with an everlasting stigmatising thing as in the following text:

" مَعْنَى ذَلِكَ سَتَشِيلُهُ شَيْئًا بَاقِيًا ... "

(Al-Tabari: 484).

The above Ayah, then, has an idiomatic metaphoric meaning, which is influenced by the cultural impacts of the branding/stigmatising process in the ancient Arabic tribal society. That is to say that the most grievous punishment

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for the chief people was to brand them on their nose in the Arabic culture of revenge. The elder people used to prefer death rather than being punished by such a punishment. This may not be understood easily amongst the target language readers of the Qur'an who are separated by a very long time and a very far distance from the cultural background of the Qur'an.

The following table shows some of the translated versions of the Ayah in to English.

*Table 3.26.. The translations of Ayah 16 of Surah Al-Qalam.*

The translator	The translation
Arberry	We shall brand him upon the muzzle!
Pickthall	We shall brand him on the nose
Ali	Soon shall we brand (The beast) on the snout!
Dawood	On the nose we will brand him!
Asad	[For this] we shall brand him with indelible disgrace.
The Bewleys	We will brand him on the snout.
Hilaly &Khan	We shall brand him on the snout (nose)!
Palmer	We will brand him on the snout!
Saheeh	We will brand him upon the snout
Daryabady	Soon we shall brand him on the snout

As for the Arabic item *سَنَسِمُهُ/sanasimuhu*, all the translators have used the English Word 'brand' as an English equivalent of that Arabic lexical element. The problem with that English equivalent is that it does not convey the exact cultural meaning of the Arabic counterpart. The cultural impacts of the Arabic lexical item go deeply in the Arabic culture of revenge and tribal traditions in the desert. Those who were branded on their noses or muzzles in the ancient Arabic Bedouin culture were either those who used to be captured or those who were slaves. It is a very insulting and humiliating procedure to brand someone on his nose. For Arabs considered the nose as the noblest part of the human body and any kind of aggression against it is considered as an insult to the symbol of the Arabic tribal dignity.

Accordingly, the English equivalent has failed to render the cultural implications and indications of the Arabic Qur'anic word. Those connotations cannot be understood perfectly without looking to the cultural context of the above.mentioned Ayah.

As for the other Arabic lexical item in the Ayah 'الخرطوم'/*al-khurtum*, some of the translators have used the English equivalent 'nose' but that it is not the exact counterpart of the Arabic one. The Arabic item implies a connotation of mocking someone and humiliating him. For the Arabic item is used to signify a part of an elephant's or pig's body. Its usage in the context of the Ayah is intended to draw a ridiculous caricature image of the man mentioned in that Ayah.

The other two English equivalents 'snout' and 'muzzle' might be closer to the Arabic one, though they do not give the exact cultural implications of the Arabic corresponding item.

To conclude, "Although universal truths were enunciated in The Qur'an they were given a local colour and were supported by arguments, examples and illustrations from the environment with which its first addressees were quite familiar. In order to impress the addressees effectively, these early addresses were confined to their own history, their traditions, their monuments their beliefs, their morality and their evil ways." (Maududy: 15).

Consequently, the Arabic cultural related items have lost their cultural implications in translating Qur'an into English. That is because of the big cultural gap between the two different languages, cultures and societies. That cultural gap represents the main reason behind the loss of the cultural meanings and connotations of the Arabic lexical items during the translating process. Shunnaq has stated, "The difficulty in translating these words is due to lexical gaps resulting from the cultural differences between the two languages" (Shunnaq: 43).

### **3.4 THE PHONIC MEANING**

Meaning in any type of text is denoted by textual structures such as words, phrases and clauses. Additionally there are some connotations in

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each text related to the phonic aspects of the text. Those connotations of the phonic aspects of the words or the phrases are in this study called the phonic meaning. The following issues will be discussed in this section: the phonic structure of The Qur'anic text, The Qur'an and poetry, the untranslatability of the phonic structure, the rhyme connotation and the sound connotation.

### 3.4.1 The Phonic Structure of The Qur'anic Text

The Qur'an, however, is a kind of text, which is neither poetry nor prose; it uses some rhythmic and rhymed strategies within its text as an essential item to deliver its message. It is as Watt says "passages of rhythmic prose with rhythm or assonance" (Watt, 1970 : 9).

Moreover, the name of The Qur'an suggests that it was not meant to be published in the form of book at the time of revelation, but to be conveyed as an addresses or recitation. Hence, these addresses, as Maududi says "were necessarily of a different natural from that of the lectures of a professor; therefore their style would naturally be different from them also" (Maududi: 19).

Additionally, the phonic aspect of The Qur'an has attractive features, which appeal to the human psychology in general and to that of the Arabs in particular. Repetition of sounds in rhymes and assonances, and the repetition of words, phrases, refrains and even some ideas, which recur through the book, are to the Arabs very favourable features. The presence of rhyme in The Qur'anic text not only pleases the ear, but also, contributes to the better understanding of the sense, while marking the pause in the sense and emphasise the proposition (Palmer: liv). In addition to the rhymes that occur at the end of the verses, we can occasionally find rhymes, different from the end.rhymes, occurring in the middle of the verses. This gives the impression of a varied arrangement of rhymes in The Qur'anic text and it demonstrates the extent to which The Qur'an abounds with this phonic technique.

Arberry, however, was astonished by that kind of rhyme in The Qur'an. He says, "The verses into which it is divided.and the reckoning by fives and tens goes to ancient times are threaded together by loose rhymes into

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shorter or longer sequences within the Surah; the rhythms of those sequences vary sensibly according to the subject-matter, swinging from the steady march of straightforward narrative or enunciation (tales of the ancient prophets, formulations of ritual and law) to the impetuous haste of ecstatic ejaculation (the majesty of God, the imminence of the last day, the torment of hell, and the delights of paradise." (Arberri: x).

It is the rhyme, which has effects in The Qur'an. Letter sounds and the homonymous items in the text also have their connotations, which support the main points and the basic meanings of the text.

### 3.4.2 The Qur'an and Poetry

The Qur'an and poetry both use some phonic procedures to give impact and to deliver the textual message in a manner as beautiful and perfect as possible. Rhyme, however, is a common feature between both The Qur'an and poetry, and is used to appeal to the listeners or readers and to emphasise the message, which is conveyed within the text. Rhyme in poetry is the predominant component of the poetic text, while rhyme in The Qur'an is not as important as it is in poetry. Watt in this regard says, "There is no attempt in the Qur'an to produce the strict rhyme of poetry. In an Arabic poem each verse had to end in the same consonant or consonants surrounded by the same vowels." (Watt, 1970: 69).

The effect of the rhyme in The Qur'an is different from that of the rhyme in poetry. Since Qur'anic rhymes on the whole are shorter than the lines of poetry, their rhymed endings have an immediate impact. The Qur'an, in this sense, "is not poetry in any formal sense and can not be defined and qualified linguistically in any way whatsoever. Allah, may He be exalted, nevertheless makes full and free use of the natural rhythms and rhymes of the Arabic language to the extent that these form an integral part of The Qur'anic message and are definitely an important factor in the way its meaning is conveyed to the heart of both reciters and listeners" (The Bewleys: iv).

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### 3.4.3 The Untranslatability of the Phonic Structure

It is largely acceptable, that all kinds of phonic structure are untranslatable. Rhyme, letter sound and homonymous items cannot be, adequately, translated into any other language. Barnstone states, “there can never be an identity of sound in translation” (Barnstone: 42). Additionally, since sound and meaning are ingredients in the phonic.semantic structure of every lexical item, there can be no full lexical identity between languages or full synonymy in the same language (Barnstone: 42). Therefore, to convey the meaning in plain dry prose would not be faithful to the source language text. For this reason some translators (Arberry for instance) have attempted, by using the natural rhythms of the target language combined with a particular kind of layout on the page to pass on to the target reader at least a taste of this essential attribute of the source language text (The Bewleys: iv).

Arberry however says, “I have been in pain to study the intricate and richly varied rhythms which –a part from the message of itself.constitute The Qur'an undeniable claim to rank amongst the greatest literary masterpiece of mankind” (Arberry: x). Cragg, as well, refers to the untranslatability of this Qur'anic phonic style by saying that “It is also obvious that rhyme defeats translation...Reproducing the rhyme of The Qur'an is notoriously difficult and probably foolish” (Cragg: 50). Asad, also, admits, “I make no claim to having reproduced anything of the indescribable rhythm and rhetoric of The Qur'an. No one who has truly experienced its majestic beauty could ever be presumptuous enough to make such a claim or even to embark upon such an attempt” (Asad: viii).

### 3.4.4 The Rhyme Connotation

Rhyme, as mentioned above, is a very important phonic component of The Qur'an. The Qur'an uses it deliberately in some places of the text to emphasise or convey some specific connotations. The Qur'an, however, is a specific kind of prosaic text; it uses rhyme as a technique to help deliver its meanings and associations. This kind of text (rhythmical prosaic composition) is very fascinating to the Arabs of the desert. In the present day, they still “employ it to a great extent in their more formal orations, while the

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literary men of the towns adopt it as the recognised correct style, deliberately imitating The Qur'an" (Palmer: liv).

The following Ayaha will shed more light on the role of the rhyme of the Ayahs in supporting the meaning of The Qur'anic text.

"إنا أعطيناك الكوثر. فصل لربك وانحر. إن شانئك هو الأبتر" (الكوثر: 1،2،3).

### The Analysis

The above.quoted Ayah represents a clear evidence that The Qur'an is written in a rhetorical style, in which the clauses have rhymed.ends, for the most part, these ends are similar in rhyme throughout the chapter or section (Palmer: liv).

The main idea in the three Ayahs mentioned above is about the meaning of 'gushing', 'rushing' and 'explosion'. That meaning is derived from the words: الكوثر/*Alkauther*/abundance، انحر/*inhar*/sacrifice and الأبتر/*al-abter*/cut off. The first word refers to huge amounts of water gushing through something solid such as rock, the second one indicate the blood rushing during the process of sacrifice and the third one, also, has the same connotation since the 'cut off' process is linked to the slaughtering or sacrificing process. Those similar meanings are also indicated by the sound of the Arabic letter راء/*ra*'which gives a sound similar to those sounds caused by gushing water and rushing blood. For راء is حرف انفجاري/*ḥarf infijary* (explosive letter) sounding by the rushing air between the tongue and the front teeth of the above jaw. The Ayahs, however, abound with an almost musical rhythm and rhyme, both of which support the essential point of the whole Surah.

In other words, the source language rhyme is the main phonic reason behind the given indication and connotation in the Ayahs. That is to say that phonic connotation coincides with the meaning of the Ayahs; phonic connotation, in other words, strengthens words denotations.



Additionally, rhyme is one of the fabulous features, which characterise The Qur'anic discourse, such a discourse in which the rhymed sound goes together with meaningfully relevant words.

How is this essential feature of The Qur'an dealt with in translation? Could it be translated into English in the ten versions consulted in this study?

For the purpose of abbreviation, the following table will contain only some of the ten versions consulted in this study.

*Table 3.27.. The translations of Surah Al-Qauthar.*

The translator	The translation
Arberry	Surly, We have given thee abundance; so pray unto thy Lord and sacrifice. Surely, he that hates you, he is the one cut off.
Asad	Behold, We have bestowed Upon thee good in abundance: hence pray unto thy sustainer [alone], and sacrifice [unto Him alone]. Verily, he that hates thee has indeed cut off [from all that is good].
Dawood	We have given you abundance. Pray to your Lord and sacrifice to Him. He that hates you shall remain childless.
Ali	To thee have we granted the Fount (of abundance). Therefore to the Lord Turn in prayer And Sacrifice. For he who hateth thee, He will be cut off (from future hope).
Saheeh	Indeed, We have granted you [O Mohammad] al-Kawthar. So pray to your Lord and sacrifice [to him alone]. Indeed, your enemy is the one cut off.

Generally, in the above.mentioned versions, the rhyme effects are lost. For most of the translators have used the English equivalents: 'abundance, sacrifice' in rendering the two Arabic words: *الكوثر*/*al-kauthar* and *انحر*/*inḥar*. The English 'ce' at the ends of the two English equivalents has not given the same connotations of the source language *راء*. The same thing can be said regarding the English equivalent 'cut off' whereas the sound of the 'f' does not give the connotation of the source language rhyme. Dawood has tried to go on the same rhymed ends of his version by using the English lexical item 'childless' as an equivalent of the Arabic item *الابتر*/*al-'abtar*, but he, also, could not preserve the exact connotations of the source language rhyme.

The transliterated word 'al-Kawthar' of the Bewleys gives the same sound of the Arabic rhymed word الكوثر/*al-hauthar*, but it does not coincide with rest of the ends of their translated Ayahs.

Thus, as Arberry states, "This very characteristic feature has been almost totally ignored by previous translators; it is therefore no surprising that what they have wrought sounds dull and flat indeed in comparison with the splendidly decorated original. For The Qur'an is neither prose nor poetry, but a unique fusion of both" (Arberry: x).

In another context, the above-mentioned Surah has rhymed ends which employ the source language strong-sounded letter 'راء/*ra*'. There is another example, which illustrates a hissing rhyme in the Surah الناس/*mankind*.

"قل أعوذ برب الناس. ملك الناس. إله الناس. من شر الوسواس الخناس. الذي يوسوس في صدور الناس.  
من الجنة والناس." (سورة الناس)

### The Analysis

The main idea of that Surah is seeking refuge from the evil spirits and men. While evil spirits and whispering men are associated with subdued and quiet sounds, whispering and hissing, the Arabic letter 'سين/*seen*' is the dominant rhymed ends of those Ayahs. Additionally, it is evident that the short Surah deliberately abounds with rhyme which appeals to the Arabs at the time of its revelation. The source language letter: 'سين' is repeated five times in the word الناس/*al-nas* and five times in the three words; الوسواس، الخناس، يوسوس (*al-khannas.al-waswas,yuaswis*).

The rhymed ends of the Ayahs give the reader or listener of the source language text the feeling of hissing and whispering by repeating the sibilant consonant سين which is particularly appropriate to the image of the sneaking whisperer who whispers into the hearts of men.

It is evident that the phonic sound of the Surah coincides with its structural text. Interestingly, the denotations and the indications of the rhymed ends support the denotations of the lexical items of the text. This



characteristic is one of the main dominating characters of The Qur'anic text, which represents one aspect of its inimitability and uniqueness.

For the sake of abbreviation, the following table shows only three translated versions of the versions consulted in this study.

*Table 3.28. The translations of Surah Al-Nass*

The translator	The translation
Arberry	Say: I seek refuge with the Lord of men, the King of men, the God of men, from the evil of slinking whisperer who whispers in the hearts of men of jinn and men.
Pickthall	Say: I seek refuge in the Lord of mankind, the King of mankind, the God of mankind, from the evil of sneaking whisperer who whispereth in the hearts of mankind of the jinn and of the mankind.
Dawood	Say: I seek refuge in the Lord of men, the King of men, the God of men, from the mischief of slinking prompter who whispers in the hearts of men from jinn and men.

As shown in the translated versions in the table, the source language phonic structure is lost. Therefore, the denotations and the associations of the source language rhymed ends are also lost during translation. The almost hypnotic effect of the lexical and the structural repetitions of the Arabic text could not be conveyed by the phonic structures of the English target language.

Furthermore, "the sinister whispering or hissing quality of the 's' sound (repeated ten times in that short Surah, including five occurrences in the word (ناس) is not matched by the sound symbolism evoked by the 'm's or 'n' in 'men'." (Shamaa: 259). Maududy in this regard says, "The Qur'an was at first not a book but a living voice. Every student of The Qur'an knows that first instance it was addressed to hearers, delivered by public recitals, and was not published for readers in the form of the pamphlets, tracts and booklets. And it is obvious that a literal translation can not transfer the informal style of an oral address into the conventional style of written work" (Maududi: 2).



### 3.4.5 The Sound Connotation

As, mentioned, it is not, only, the rhyme which, phonically, effects the meaning of The Qur'anic text. The sounds of the letters within the text have their phonic connotations, which go hand in hand with the meaning of the words.

The following Ayah illustrates the role of the letters sounds in supporting the basic meaning and the denotation of the text.

"فإن مع العسر يسراً. إن مع العسر يسراً" (الشرح: 5،6)

#### The Analysis

The gist of those two Ayahs is about The Qur'anic fact that in the God's laws, ease always comes with hardship, even if this is not immediately felt or recognised. That idea is denoted by the textual structure of the Ayahs. Moreover, the Arabic word العسر/*al-usr*/hardship is defined using the definite ال/*al*, which indicates that the hardship is definite and limited. On the other hand, the word يسر/*yusr*/ease is indefinite which indicate that the ease mentioned in the Ayahs is indefinitely wider and stronger than the hardship.

But the above.mentioned meanings which are denoted by the textual structure of the Ayahs are not the focus of this part of the study. The concern here, however, is about the phonic structure of the text and its connotations.

Those denotations are interestingly emphasized by the phonic structures of the sounds of the letters in the Ayahs. The denotations are also connoted, by two techniques in the Ayahs: the first is the sound of the 'seen'/*seen*, which indicates quietness, ease and smoothness. The second is the consonant راء/*ra*, which is followed by ألف الإطلاق/*alif al-illaq* (the vowel a). In pronouncing that ألف/*alif*, the mouth is opened and the air rushes out through it to give a chance to dismiss the feelings of sadness and depression through the rushing air. The consonant سين and راء with ألف الإطلاق give a sequence of sounds, which as mentioned indicates the situation of relaxation, ease and comfort.

That is, again, to say that the connotation of the sounds of the source language letters supports the meanings of the Ayahs. In other words, the phonic connotation coincides with the textual meaning in the Ayahs.

Some of the translated versions consulted in this study are quoted in the following table to show how the connotations of the sounds have been lost in translating the Ayahs into English.

*Table 3.29. The translations of Ayahs 5 and 6 of Surah Al-Sharh.*

The translator	The translation
Dawood	Every hardship is followed by ease. Every hardship is followed by ease
Arberry	So truly with hardship comes ease, truly with hardship comes ease
Daryabady	Verily along with every hardship is ease. Verily along with every hardship is ease.
Hilaly & Khan	Verily along with every hardship is relief. Verily along with every hardship is relief.
Pickthall	But lo with hardship goeth ease. Lo with hardship goeth ease.

The above.mentioned renderings are, in their phonic structure, different than their source language text. Although the English letter 's' gives a sound like the sound of the source language letter 'سين', the sequence of the translated versions letters is different from that of the source language letters. Therefore, the connotations of the source language phonic structure are lost in those translations.

The expression 'followed by' of Dawood, however, does not give the exact meaning of the Arabic text, which uses the particle مع/ma'a (with). Additionally, Pickthall's Biblical language affects the phonic structure of the text and alienates the translation.

Maududi states, "The translators of The Qur'an during the process of translating have to notice that when an address was revealed in an environment that its people depend on hearing in their perception this

discourse will lose parts of its meaning when translating into another language.” (Maududi: 19).

"يا بني اذهبوا فتحسسوا من يوسف واخيه ولا تياسوا من روح الله إنه لا يياس من روح الله إلا القوم الكافرون"  
(يوسف: 87).

The Analysis

The gist of the Ayah reflects the strong hope of Jacob that he will see his children again. The spiritual esteem of Jacob is very high and his belief in his God gives him that spiritual force and strong hope of finding his sons.

The phonic structure of the Ayah gives connotations, which support the meaning of the Ayah. In other words, the sequence of the source language letter ‘سين’ gives the internal music a kind of melody with a hypnotic and relaxing effect. The hissing ‘سين’ sound acts as a relaxing factor and a phonic comfortable environment, which reflects the psychological situation of Jacob when he had hoped to find his children.

That musical rhythm and exalted tone of the original could not be reflected in the English translation, in the author's opinion. It is very intimate to the source language stylistic structure, which is inevitably lost during the translating process.

The following table shows some of the English renderings of that Ayah.

*Table 3.30. The translations of Ayah 87 of Surah Yusuf.*

The translator	The translation
Dawood	Go, my sons, and seek news of Joseph and his brother. Do not despair of God's spirit; none but unbelievers despair of God spirit.
Arberry	Depart, my sons, and search out tidings of Joseph and his brother. Do not despair of God's comfort; no man despairs, excepting the people of the unbelievers.
Saheeh	O my sons go and find out about Joseph and his brother and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people.



As shown in the table, the whole effects of the source language sound are lost. The feelings of relief and hope derived from the phonic structure could not pass on to the target language reader by the target language phonic structure.

Thus, what has been mentioned proves how intrinsic and important the phonic aspect of The Qur'anic language is and how difficult, or rather impossible, the translation of the phonic aspect of The Qur'an is. In other words, none of the translations studied could deliver these effects in the source language phonic structure to the target reader.

### **3.5 SUMMARY**

To sum up, since Arabic and English are two different languages in terms of their structures, styles, lexical items, cultural environment and their phonic implications, loss of meaning in translating The Qur'an into English is inevitable.

The translations consulted, for instance, have mostly used words, which do not have the same stylistic and emotional values. This is simply because in many cases English does not possess lexical items, which cover the exact concepts in a style similar to that of the Arabic verse of The Qur'an. The English renderings are stylistically neutral compared with the striking original Qur'an (Shamaa: 259).

More specifically, the translation of Islamic words/terms is further complicated, when the translators attempt to render key religious terms that constitute a complete referential gap in English, i.e. the concept is totally missed in the target language. (Shunnaq: 44).

Some of the lexical items of The Qur'an are very complicated or vague. Those words may be unfamiliar even to the early Arabs. The vagueness of those lexical items could be because they are polysemous or synonymous. Analysing the translations of polysemous lexical items of The Qur'an demonstrates the lack of the equivalence in the level of usage between source and target texts. The Qur'anic polysemous items are difficult to translate because they embody a complex meaning which can only be

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translated by a paraphrase. As for the synonymous items, the translators, also, could not distinguish between those seemingly synonymous items. Therefore, they, sometimes, translate two different lexical items of the source text into, only, one lexical item in the target text.

The proper name, however, represents a major problem in the English translation of The Qur'an. Transliteration of Arabic proper names using Latin letters is not the appropriate strategy. Sometimes, the Arabic proper name has no actual equivalent in English and it carries several shades of meanings or nuances in the source language. Therefore, the transliterating process results in losing those shades of meanings or nuances in the target language. However, even the translation of the proper name results, sometimes, in an almost ridiculous version in English.

Moreover, the emotional Arabic lexical items of The Qur'an lose their emotional connotations in the English versions of the text. Arabic has numerous examples of lexical items that when translated into English, seem unrelated to their original text despite the strenuous efforts exerted by the translators. In most cases, translators fail to convey the emotional connotative meaning and they manage only to convey the basic denotative meaning.

On the other hand, The Qur'an was addressed to the Arabs, and abounds with lexical items, which are peculiar to that society with its particular cultural and historical conditions. Since the cultural gap between The Qur'anic Arabic and the contemporary English is extended for more than 1400 years, the source language may explain a concept, which may be, totally unknown in the target culture. Therefore, the translators have attempted to paraphrase the source language items, sometimes resulting in an over-translation or interpretation. If the translators attempt to avoid paraphrasing those kinds of lexical items, they produce weak and sometimes absurd versions of the original.

As for the phonic aspects of The Qur'anic text, the English versions cannot represent the original music rhythm, rhyme and sound connotations of

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the Arabic letters. Those English translations examined in this study expose the lack of the original melodic prosaic structure, which cannot, by any means, be delivered into English. Attempts to deliver the source language phonic structure have failed to reproduce the exact effects of the original rhymed prose.

In short, the linguistic, cultural phonic 'denotative and connotative meanings' of the Arabic Qur'an, from the researcher's point of view, can not be perfectly conveyed to English. Thus, there is inevitable loss of meaning in the translation of The Qur'an into English.



## *Chapter 4.*

# *Syntactic Meaning*

## **4.1 INTRODUCTION**

Syntax is “The study of the way in which classes of words such as nouns and verbs and functional elements such as subject and object combine to form clauses and sentences.” (Baker, 2001: 286). Syntactic meaning, however, is the whole meaning of the grammatical structure in a language. It is the meaning which is derived from the syntactic structure which “conveys the grammatical structure of groups, clauses and sentences: the linear sequences of classes of words, such as noun, verb, adverb and objective, and functional elements such as subject, predicator and object, which are allowed in a given language” (Baker, 2001: 84). The syntactic structure of a language imposes certain restrictions on the way messages may be organised in that language and those restrictions indicate the syntactic meaning of a text.

That is to say that the concern here, is not about the meanings of the elements of the text at the lexical levels, but rather the emphasis is on the grammatical relationships between those elements which give the elements their meanings in a particular context. Yet grammar, as Baker (2001: 83)

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stated, "...is the set of rules which determine the way in which units such as words and phrases can be combined in a language and the kind of information which has to be made regularly explicit in utterances".

The focus then, is on the meanings, which are due to the relationships between the elements of the structure, which are ruled by grammar.

On the other hand, since Arabic and English are different in terms of their syntactic structures, they are also, different in terms of their syntactic meanings. The two languages, as Shunnaq argues, are different in their constructions, and "a comparison of an Arabic text and its English translation would show that in order to produce a readable English text, the translator may have to change the structure of nearly all sentences". (Shunnaq: 34).

This is because the translated version should conform to the target language norm in order for the target reader could understand it. That, however, causes some translators to paraphrase the source language syntactic structures in order to coincide with the target language norm. Baker (2001:112) says, "The phraseology and the collectional and grammatical patterning of the target version must conform to target language norms, but even then the translation may still sound foreign or clumsy. Worse still it may not even make to the target reader any sense."

In this chapter, the following issues will be discussed: word order, tense, conjunction, prepositions, pronoun shift, ellipsis and the adjectival phrase.

## **4.2 WORD ORDER**

Each language has its particular methods in putting words in order to construct sentences. Consequently, word order is different from language to another. The meanings and the connotations of words in any language are, largely, due to word order in that language. Baker (2001: 166) determines the role of word order as to "fulfil a number of functions in all languages: syntactically, they indicate the role of subject, object, etc; semantically;

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they indicate roles such as actor, patient, beneficiary; communicatively, they indicate the flow of information”.

Moreover, languages are different in terms of the flexibility of word order. According to Al-Zulaity, “The order, in which functional elements such as subject, predicator, and object may occur, is more fixed in some languages than in others.” (Al-Zulaity, Turjuman: 130).

Arabic, mainly, uses the V.S.O word order, although it occasionally uses the other pattern of word order, S.O.V. Arabic is more flexible than English in terms of word order. That is because it has its علامات الإعراب /*alamat al-l,raab*/vowel signs, which indicate the typical positions of the words in the sentences even if the words are not in their typical positions.

This flexibility in the Arabic word order enables the language to shed light and stress some meanings and connotations of certain words according to their positions in the sentence. Baker has said that Arabic “tends to have fewer restrictions of word order than English which has very few cases inflections”. (Baker, 2001: 110).

Nevertheless, word order within sentences, particularly non-canonical word order is used to indicate some alternate or secondary meanings of the sentences in addition to its basic meaning.

The problem posed in this regard might stem from the fact that the meanings and the connotations of word order are different from one language to another. “Sometimes English word order can be adjusted to conform more closely with that of Arabic, although this was not possible in every instance”. (Saheeh: iii).

#### 4.2.1 Pronoun Order

A pronoun is “a word used in place of nouns.” (Murthy: 62). Pronouns, as Quirk says, “share several characteristics, most of which are absent from nouns. As their name implies, they ‘replace’ nouns, or rather whole noun phrases.” (Quirk: 203).

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To emphasize the importance of the pronoun order in Arabic the following two examples from The Qur'an have been cited:

ولا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ" (الأنعام.151)

'...that you shall not kill your children because you cannot support them (we provide for you and for them' (Dawood: 147).

"ولا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ" (الإسراء: 31)

You shall not kill your children for fear of want. We will provide for them and for you.'(Dawood: 284)

The above-mentioned two Ayahs will be analysed textually, without looking to the different type of their English translations, simply to shed light on the role of word order in Qur'anic Arabic in terms of the denotative and the connotative meanings.

Those two Ayahs use the different two words/*min* من and *khashyah* خشية on the one hand, and they alter the positions of the two pronouns *kum-iyyahum* إياهم-كم and *hum-iyyakum* إياكم-هم on the other.

The first Ayah uses the preposition *min* من with the pronoun order *kum-iyyahum*. Choosing the preposition *min* is convenient to the pronoun order in the first Ayah, while the word *khashyah* خشية is more convenient to the pronoun order in the second Ayah.

The preposition *min* and the word *khashyah* signify similar meanings in Arabic; they denote the reason behind the verb or the action. The preposition *min* called *al-sababiyyah* من السببية/*min al-sababiyyah*/causal *min* and the word *khashyah* in Arabic is *maf,ul li-ajlih* مفعول لأجله/*maf,ul li-ajlih*/casual object.

The gist of the first Ayah is to forbid killing one's children in the situation of poverty. In other words even if the parents are financially in a very difficult situation, they are not allowed to kill their children, even if they themselves, fear death by famine.

The preposition **من** denotes that the parents addressed actually do suffer from poverty. Their current situation is a very poor one, which might very well encourage them to kill their children.

Since the parents addressed are poor, they would normally be expected to be thinking about their own lives before thinking about that of their children. In other words, they are expected to mind themselves during situations of poverty and dire circumstances. And since parents are inclined to think seriously about themselves, The Qur'anic context has preceded the plural second person pronoun **كم/you** (the parents) before the plural third person pronoun **هم/them** (the children) in the phrase **"ترزقكم وإياهم"**. The purpose of that pronoun order in that Ayah is to say that Allah will sustain you (the parents) first and will, also, sustain them (the children), so there is no excuse to kill the children for the fear of poverty or famine. Consequently, the pronoun order in the Ayah is constructed according to the current situation of the parents, which is denoted by the preposition **من**.

Thus, the preposition **من** coincides with the pronoun order in the Ayah which, inturn, supports the hypothesis that word order in Arabic and, specifically, in The Qur'anic Arabic has its connotations, which coincide with the context, grammar and the linguistic structure of the text.

Having looked to the second Ayah, it is seen that the preposition **من** in the first Ayah has been replaced by the causal object **خشية** in the second one. Furthermore, the pronoun order in the second Ayah is different from that in the first one. The pronoun order in the second Ayah goes as follows:

**إياكم/you / هم**

Moreover, the word **خشية** denotes that the parents are not currently poor to the extent of hunger, but they are worried about the future.

Thus, the purport of the second Ayah can be explained as follows:

The current financial situation of the parents is not bad, but they have some fears that they will be, financially, in a difficult situation in the future. And while the parents' financial situation is not difficult in the present, and they only have doubts about the future, their worries will be about their

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coming children; their question will be: how can we feed the children in the future? Instead of being worried about themselves in the present as in the first Ayah, the parents will be worried about their children in the future.

Consequently, the pronoun order in the second Ayah preceded the plural third person pronoun هم, which refers to the children before the plural second person pronoun إياكم, which refers to the parents. That is to say that The Qur'anic style has taken into account the psychological situation of the parents addressed; if they are worried about themselves, as in the first Ayah, the pronoun order reassures them that Allah will sustain them and their children. However, if they are worried about their children the pronoun order reassures them that Allah will give and provide for their children as well as them.

To conclude it can be said that pronoun order in The Qur'anic Arabic represents a remarkable phenomenon and each word within a sentence accurately denotes and connotes specific denotative and connotative meanings.

To shed more light on the role of the pronoun order in the source language of The Qur'an, the following example has been cited.

"إياك نعبد وإياك نستعين" (الفاتحة: 5)

### The Analysis

The focus of that Ayah is on the separate pronouns إياك /'iyyak/you, which are the objects of the two verbs نعبد/na,bud/worship and نستعين/nasta,in/seek help. The positions of the pronouns, as objects, are in Arabic canonically after their verbs and subjects. But as evident from the Ayah, the separate pronouns are preceded in each one of the two sentences which combine the Ayah; they (the pronouns) are placed in the front of the sentences. In addition, they cannot be backed from their positions because they are separate pronouns. In other words, the positions of the separate pronoun have to be in front of the Arabic sentence. But as an object of the sentence the pronoun should come, since the position of the object is, canonically, at the end of the Arabic sentence.

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The non-canonical pronoun order in the Ayah indicates a very important meaningful purpose. The main purpose of the source language pronoun order is to emphasize and focus on the concept of exclusiveness. This concept is one of the important concepts of Islam, and according to which "not, only, is there to be no creature.worship, but even the invoking of help from any saint, Prophet, angel, son, daughter or mother is absolutely forbidden... He, alone, must be Invoked. Contrast with this the doctrine of the Roman church that the saints who reign with Christ offer to God their prayers for man; that it is good and useful to invoke them by supplication and to have recourse to their aid and assistance in order to obtain from God His benefits through His son" See (Daryabady :3). Ali has also emphasized this when he said, "The emphatic form means that not only do we reach the position of worshipping God, and asking for His help, but we worship Him alone, and ask for His aid only. For there is none other than He worthy of our devotion and able to help us" (Ali: 14).

Moreover, Al-Zamakhshari has stated that the meaning is that we (the worshippers) only worship and seek you alone for help, as he says:

"والمعنى نخصك بالعبادة ونخصك بطلب المعونة" (Al-Zamakhshari: 1/23)

Qutb has summarised the meaning of exclusiveness by saying that the worship and the seeking of help are only for Allah. He said:

فلا عبادة إلا لله ، ولا استعانة إلا بالله" (Qutb:1/21).

Al-Qurtubi, however, has given another reason behind the non.canonical pronoun order, by saying that that was to render the meaning of importance of the object in the sentence in addition to the meaning of emphasis and exclusiveness mentioned above, as he says:

"إن قيل : لم قُذِمَ المفعول على الفعل ؟ قيل له : قُذِمَ إهتماماً" (Al-Qurtubi: 1/145)

The following table shows how the translators dealt with the pronoun order in that Ayah when they have translated it into English.

*Table 4.1. The translations of Ayah 5 of Surah Al-Fatihah.*

The translator	The translation
Daryabady	You alone we worship, and of You alone we seek help.
Arberry	Thee alone we serve; to Thee alone we pray for succour.
Asad	Thee alone do we worship; and unto Thee alone do we turn for aid.
Pickthall	Thee (alone) we worship; Thee alone we ask for help.
Hilaly& Khan	You (Alone) we worship, and You (Alone) we ask for help (for each and every thing).
The Bewleys	You alone we worship. You alone we ask for help.
Saheeh	It is You we worship and You we ask for help.
Dawood	You alone we worship, and to You alone we turn for help.
Ali	Thee do we worship, and Thine aid we seek.
Palmer	Thee we serve and Thee we ask for aid.

Having looked to the English translated versions of that Ayah, we notice that most translators have realised the meaning of emphasis and exclusiveness, which are connoted by preceding the pronoun (object) before the verb in the source language text. The translators have used words such as only and alone to render the source language meaning of exclusiveness into the target language. But, in this regard, Saheeh, Ali and Palmer have not used, in their translations, those two words (only or alone) or any other English equivalents which denotes the meaning of exclusiveness. Although Ali in his footnote has stressed the meaning of exclusiveness, his translated text does not denote that meaning, whereas he should have put any English equivalent in the text rather than the footnote. He says, "The emphatic form means that not only do we reach the position of worshipping God and asking for his help, but we worship Him alone and ask for His aid only. For there is none other than He (Him) worthy of our devotion and able to help us." (Ali: 14).



All the translators have tried to preserve the source language word order, by preceding the pronoun You (or similar) at the beginning of the translated text but this process, as they realised, does not provide the conditions necessary to deliver the exact source language meaning. Therefore, some of them have added one of the two words (alone or only), as mentioned above.

The awareness, however, of the meaning of exclusiveness among most of the translators may be due to the awareness of that meaning among The Qur'anic exegetes in the source language, which has been, particularly, emphasized in Surah Al-Fatihah.

This emphasis on the meaning of the exclusiveness in that Surah indicates the importance of the Islamic concepts of oneness and unity.

Overall, the English translations, which have added those two words are closer to the meaning of the Arabic text than the three translations which have not referred to the meaning of exclusiveness in the Arabic text, and these have thus lost some of the source meanings.

To conclude, translating Ayahs or phrases, which have a specific word order into English, would result, as shown from the example quoted above, in losing some of the connotative meanings of the source language Qur'anic text.

#### 4.2.2 The Verb Sequence

A verb is described as "a word which is used to indicate an action, a state of being of existence or possession." (Murthy: 86). It is one of the most important lexical categories, and one, which is seemingly universal in most if not all the world language. (Trask: 297).

Since Arabic is mainly a language of V. S. O. grammatical system, verbs are often used at the beginning of sentences. But these sometimes move within the structure of the sentence to give additional meanings. Verb order in Arabic is a very important issue. For Arabic has an elaborate system of wording within which words give their denotative and connotative

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meanings. In addition, since Arabic has a flexible system of wording within the text, verb order "is largely a matter of stylstic variation and is available as a resource to signal emphasis and contrast and to organise messages in a variety of ways". (Baker, 2001: 110).

To illustrate this matter the following Ayah has been quoted:

" قالوا وأقبلوا عليهم ماذا تفقدون" ( يوسف.71)

### The Analysis

The Ayah exposes the psychological situation of Joseph's brothers when they were announced to be thieves. The Arabic word order in the source language text connotes that Joseph's brothers were shocked as soon as they have heard this accusation.

The verb order in the Ayah does not reflect the action order in reality. The verb order goes as follow:

They said (or asked)/قالوا/*qalu* and they returned back/أقبلوا/*aqbalu*. However, the logical action order in reality has been gone as follow: they returned and they said (or asked).

The question stem, here, is why does The Qur'anic style arrange the verbs in that order, and what is the rhetorical purpose of that verb order?

The verb order of that Ayah reflects, as mentioned, the difficult situation of Joseph's brothers when they heard the announcement that they were thieves. They could not be patient until they return to the people who had announced this. The brothers were shocked and surprised, so they immediately responded: what is that you are missing? It was not expected for them to be accused of theft, let alone of stealing the cup of the king.

The meaning of shock and surprise is gained from the non-canonical verb order in that Ayah which is different from the action order in reality.

Qutb has discussed the meaning of shock and surprise of Joseph's brothers when they heard the accusation of theft, because they are the children of Jacob son of Isaac son of Abraham. Qurb said:

"ويرتاع إخوة يوسف لهذا النداء الذي يتهمم بالسرقة وهم أبناء يعقوب بن إسحاق بن إبراهيم..."

(Qutb: 3/2019)

The translators of that Ayah are divided into two groups: the majority of them have realised the source language verb order and tried to indicate the purpose of that verb order in their translations, though they have not rendered its exact connotations. The table below shows some of the translated versions of the above.mentioned Ayah into English, by this first group of translators.

Table 4.2. The translations of Ayah 71 of Surah Yusuf.(first group)

The translator	The translation
Palmer	They said, approaching them, 'What is it that ye miss?'
Daryabady	They said, as they turned to them: 'what is that you are missing?'
Arberry	They said, turning to them, what is it that you are missing?
Saheeh	They said while approaching them, 'what is you are missing?'
Pickthall	They cried, coming towards them what is it Ye have lost?
Ali	They said, turning towards them: 'what is it that you miss?'

The other group of the translators contains, Hilaly and Khan, Asad, Dawood and The Bewleys. They returned the verb order in their translations to the logical action order in reality, as it shown on the following table.

Table 4.3.The translations of Ayah 71 of Surah Yusuf.(first group)

The translator	The translation
H. Kh	They turning towards them, said: 'what is that you have lost?'
Asad	Turning towards the herald and his companions, the brothers asked: 'what is it that you miss?'
The Bewleys	They turned to them and said, 'what are you missing?'
Dawood	They turned back, and asked: 'what have you lost?'

The first group of the translators is closer to the source language meanings and connotations than the second group, which renders the Ayah



in the logical verb order. The meaning of shock and surprise, which was intended by the source language verb order, is, to some extent, lost in the first group of the renditions. However, that source language meaning is, largely, lost in the second group of translated versions.

The point here is that rendering the source language text regardless of its verb order resulted in loss of meaning of the strong sense of shock and surprise. Moreover, what causes the translators to shift the Arabic word order in their translations is that they have attempted to cause the source language verb order to conform to the target language norms.

### 4.2.3 The Prepositional Phrase and The Subject:

Prepositional phrase is "A phrase consisting of a preposition and a noun phrase serving as its object." (Trask: 215).

Prepositional phrase/الجار والمجرور/*al-jar wa al-majrur* in the Arabic word order is, canonically, after the object, it is always used as a complement. But its position is sometimes preceded according to the secondary meanings which are to be connoted or indicated by preceding the prepositional phrase.

In Surahs Al-Qasas and Yasin there are two similar Ayahs. The two Ayahs are only different in the prepositional phrase order. The two Ayahs are as follows:

"وجاء رجل من أقصى المدينة يسعى..." ( القصص.20)

and

"وجاء من أقصى المدينة رجل يسعى..." ( يس. 20)

#### The Analysis

The first Ayah of Al-Qasas follows the following word order:

Verb, Subject, prepositional phrase, while the word order of the second Ayah is: verb, prepositional phrase, subject.



The main difference between those two Ayahs is in the word order, which indicates that the Ayahs focus or emphasize on different aspects of the meaning.

The first Ayah comes in the context of narrating Moses' story when he was reported to have killed one Egyptian, and, then, a man came from the farthest part of the city to tell him to escape from Egypt, because Pharaoh and his people were planning to kill him. This Ayah emphasizes the subject *رجل/rajul*/man, in order to clarify the value of manhood in that subject. In other words, manhood represents the main component of the personality of that man who came to warn Moses. Although the Ayah mentioned the far distance from which the man came from, it concentrates on the manhood value, by preceding the word *رجل/rajul*, which comes in the canonical order of the sentence.

The second Ayah focuses on the distance from which the man came, by preceding the prepositional phrase in the structure of the Ayah. The prepositional phrase is preceded, non.canonically, to concentrate on the far distance that man came from.

Furthermore, the context of the first Ayah focuses on the manhood value, as it was a characteristic of Moses and the man who was running to warn Moses against the real threat against Moses life, and that was, as mentioned, the purpose behind the canonical word order in that Ayah. But in the second Ayah the long distance was the main theme in the text, which denotes the distance that the messengers of Allah came from, and the other distance, where the man (the believer) came from, to ask his people to believe in those messengers. The distance is concentrated on in the second Ayah, to denote the paradox that those people to whom the messengers have been sent were denying the message, while a man from the farthest part of the city came running to believe in the messengers and to ask his people to do so.

Thus, the semantic differences between the two Ayahs are due to the structural differences of its formula. The position of the prepositional phrase, whether it is after the subject (the first Ayah) or before the subject (the

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second Ayah), is the main part of the structure which determines the rhetorical purpose and the specific stylistic signification of each one of the two Ayahs.

In translating those two Ayahs, some translators disorder the source language word order. Consequently, the emphasis and the assertion, which is denoted by the Arabic word order, are lost. Moreover, the relationship between each one of the two kinds of word.order, on the one hand and the contextual connotations on the other hand is also missing in some English translated versions of The Qur'an. The following table shows some of the renderings of the first Ayah

"وجاء رجل من أقصى المدينة يسعى..." ( القصص، 20 )

Table 4.4. The translations of Aya 20 of Surah Al-Qasas

The translator	The translation
Dawood	Someone came running from the farthest end of the city...
Pickthall	And there came from the uttermost part of the city a man running...
Ali	Then there came running from the farthest part of the city a man...
The Bewleys	A man came running from the far side of the city...
Palmer	And a man came from the remote parts of the city running...
Daryabady	And there came a man running from the end of the city...
Asad	At that, a man came running from the farthest end of the city...
Hilaly& Khan	And there came a man running from the farthest end of the city...
Arberry	Then came a man from the farthest part of the city running...
Saheeh	And a man came from the farthest end of the city, running...

The following table shows also the translations of the second Ayah mentioned above:



"وجاء من أقصى المدينة رجل يسعى..." (يس. 20)

*Table 4.5. The translations of Ayah 20 of Surah Yaseen.*

The translator	The translation
Dawood	Thereupon a man came running from the far side of the city...
Pickthall	And there came from the uttermost part of the city a man running...
Ali	Then there came running, from the farthest part of the city a man...
The Bewleys	A man came running from the far side of the city...
Palmer	And there came from the remote part of the city a man hastening up...
Daryabady	And there came a man running from the end of the town...
Asad	At that, a man came running from the farthest part of the city...
Hilaly&Khan	There came a man running from the farthest part of the town...
Arberry	Then came a man from the farthest part of the city, running...
Saheeh	And there came from the farthest end of the city a man running...

Although the translators have varied in their translating procedures, the issue, which is of concern in this part of the study, is the word order, and the ways in which the translators have translated those two Ayahs regarding the word order.

As shown in from the tables, Daryabady, the Bewleys, Pickthall, Ali, Arberry and Asad have not distinguished between the two Ayahs. In other words, each one of them has used the same version in rendering the two Ayahs (except Daryabady who has used the word city in the translation of the first Ayah and the word town in the second Ayah's rendering).

Dawood, Hilaly, and Khan have used the same word order in rendering the two Ayahs, though each one of them has tried to verify the lexical elements in his translation.



Additionally, Daryabady, The Bewleys, Arberry, Dawood, Asad, Hilaly and Khan have followed the word order of the first Ayah (Al-Qasas: 20), whereas Pickthall and Ali have followed the word order of the second Ayah (Yasin: 20).

Saheeh and Palmer have verified their renderings according to the word order of the source language text. They have preserved the source language word order of each Ayah. But their renderings do not coincide with contemporary English, which may affect the fluency and naturalness of the translation.

To sum up, Most of the translators have not given attention to the source language word order. Consequently, the meaning of emphasis in the source language text has been lost in translating those two Ayahs into English. This is because "languages are differently equipped to express different real world relations and they certainly do not express all aspects of meaning with equal cases". (Baker, 2001: 85).

#### 4.2.4 The Prepositional Phrase and the Verb

It is well know that, the position of the prepositional phrase is, canonically, after the verb in the Arabic sentence. When that phrase is fronted before its canonical position in The Qur'an, it is meant to indicate additional meanings other than the basic denotative meanings.

The following is a part of Ayah 90 of Surah Al-An'am, and it is a clear example of what has been said.

"...أولئك الذين هدى الله فبهداهم اقتده..." ( الأنعام: 90 )

#### The Analysis

The structure of that part of the Ayah is ordered as follows: the subject (أولئك/'ula'ik/those), the object (the relative noun/الذين/allatheena/who), the verb (هدى/hada/guide), the subject or the doer of the verb (الله/Allah), the fronted prepositional phrase (فبهداهم/fabihudahum/their guidance), the verb (اقتده/'iqtadih/follow) and the implicit pronominal subject.

The non.canonical word order is in the last phrase of the Ayah, *فبهداهم اقتده*/so follow their guidance, whereas the prepositional phrase is fronted, as mentioned, while its position is usually after the verb. The canonical word order of that phrase would be *اقتد بهداهم* /*iqtadi bihudahum*/follow their guidance.

The purpose of that non-canonical word order indicates particularisation/ exclusiveness. The purport of the phrase is to address the Prophet to follow the guidance or the teachings of the prophets whom Allah had guided. Nevertheless, the connotative meaning of the non.canonical phrase is to indicate that the Prophet is not allowed to follow the teachings of anyone else. If that phrase came in the canonical word order, the meaning of exclusiveness and particularisation would be lost, and that, in turn, would indicate that the Prophet might be allowed to follow the teachings of anyone other than those prophets whom Allah has guided (Al-Sahli: 170.171). Al-Zamakhshari has stated that:

" لا تقتد الا بهم. وهذا معنى تقديم المفعول " (Al-Zamakhshari: 2/41)

The close translation of the above.mentioned quotation could be:

'Do not follow any one other than them, and this is the point behind preceding the object'

Al-Tabari, as well, has stated the same meaning of exclusiveness when he has said:

يَا مُحَمَّدُ، { فَبِهَذَا هُمْ اِقْتَدُوا } وَلَا تَقْتَدُوا بِهِؤُلَاءِ (الكنار). (Al-Tabari: 7/176).

Al-Tabari says in the above.mentioned quotation that the meaning is: O Mohammed (the Prophet) follow their guidance and do not follow the disbelievers.

Focussing on this prepositional phrase in this imperative sentence indicates particularisation and exclusiveness. Al-Shaukani, as well, explained that this is the purpose of the non.canonical order when he argues that fronting the prepositional phrase *فبهداهم*/their guidance before the verb *اقتده*/follow indicates particularisation. The meaning, according to him, is O



Mohammed follow the prophets whom Allah has guided and in particular follow their guidance rather than the guidance of anyone else (Al-Shaukani: 2/138).

If we put the sentence in its canonical word order, it would not mean anything more than its basic meaning which could be: follow their guidance, which implies that you can follow the guidance of the other people. Thus, the difference between the non-canonical and the canonical order is clear.

The following table shows how the translators have dealt with the non.canonical word order in the above.mentioned phrase.

*Table 4.6. The translations of Ayah 90 of Surah Al-An'am.*

The translator	The translation
Dawood	...follow then their guidance...
Arberry	...so follow their guidance...
Ali	Copy the guidance they received...
Pickthall	...so follow their guidance...
Daryabady	...so follow you their guidance...
Hilaly& Khan	...so follow their guidance...
Asad	...follow, then, their guidance...
Saheeh	...so from their guidance take the example...
The Bewleys	...so be guided by their guidance...
Palmer	And by their guidance be thou led above

As it seen from the table above, all the translators except Sahooh have changed the source language non.canonical word order. They have followed the supposed typical or canonical word order in the source language phrase. Consequently, they have delivered to English, only, the basic meaning of that Arabic phrase.

The word order of the translated versions is: verb, implicit subject prepositional phrase. This word order, as mentioned, does not signify that the Prophet has to follow, only, the guidance of those prophets whom Allah has guided. The meaning of exclusiveness and the emphasis on the fronted



phrase **فبهدهام**/their guidance has been lost in the English translated versions of that Ayah.

Saheeh has tried to render the Arabic phrase in the same word order. But he has given a close free semantic translation of that Ayah. If we retranslate his translation into Arabic, the Arabic retranslation could be: **فمن هدهام خذ المثل** which is, of course, not the actual Arabic text.

Thus, it is difficult to preserve the same source language word order. For language always has its specific style of ordering words to construct sentences. And when for any reason that word order is altered the meanings and the connotations are affected. That is to say, **“word order is extremely important in translation because it plays a major role in maintaining a coherent point of view and in orienting message at text level”**. (Baker, 2001: 110).

Consequently, it is inevitable to lose some meanings in translating any source language texts, which are constructed in a specific way to connote additional meanings.

#### 4.2.5 The Noun Sequence

A noun is “one of the principle lexical categories. This category appears to be universally present in languages; while prototypical nouns have meanings denoting individual physical entities like dog and tree.” (Trask: 188).

The order of the nouns in the sentences in any language denotes meanings, which sometimes cannot be conveyed to another language. As **“the meanings of sentences in any language depend, somewhat, on the way on which the relationship between the elements in a clause, for instance, who does what to whom... (whereas the position) of a noun changes depending on its function in the clause”**. (Baker, 2001: 110).

In the following Ayah the verb **اتخذوا** ('ittakhadhu/they have taken) has two objects in the source language text; the first object is the word **احبار** ('ahbar/rabis) and the second object is the word **اربابا** ('arbaba/gods. As for the

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other two words: رهبان (ruhban/monks) and المسيح (Al-Masih/the Messiah) they are in relation with the first object by the conjunctive **وار**, so they are in the same grammatical and semantic situation of that object.

The Ayah is:

"انخذوا احبارهم ورهبانهم ارباباً من دون الله والمسيح ابن مريم..." (النوبة: 31)

### The Analysis

The words of concern in this Ayah are: احبارهم، رهبانهم، ارباباً، الله والمسيح. Those words come in the same order in the Ayah. The two words: رهبانهم، احبارهم follow each other to indicate the chronological order of the Judaism and the Christianity. Furthermore, the words: (المسيح، الله) in their positions in the structure of the Ayah indicate that Allah as the only one true God is between the Messiah on the one hand and the Rabbis and the Moncks in the other hand. This, in turn, refers that the Messiah is far a way from those kinds of people. In other words, the rabbis and the Moncks, as words, are close to each other in the structural formula of the Ayah, and the two words Allah and the Messiah are, also, close to each other. In addition, the position of the word المسيح is, relatively, far from the positions of the two words: رهبان، احبار as it is very close to the word: الله. Consequently, the Rabbis and the Monks form one group, while the Messiah and Allah are in another, as the structural closeness indicates a parallel semantic closeness. In other words, the image of the Messiah, from the Quranic point of view, is very different from the image of him in the Christian teachings. Moreover, this, in turn, is to confirm that the Messiah was, altogether, neither God nor Son of God.

The structural word order in that Ayah implies all that connotative meanings to distinguish the real image of Jesus as a messenger, rather than a son, of Allah according to The Qur'an..

Additionally, the Ayah mentioned the word: ارباباً/lords (which is the second object of the verb: اتخذوا/ they have taken) after the two words: احبارهم and رهبانهم, but the Ayah does not mention the word: لرباً/lord after the word: المسيح. That connotes that taking the Christ as Lord or God is common in



Christianity, while taking Rabbis and Monks, as Lords, are not as common. And that does not mean that Jews and Christians took their Rabbis and Monks as real or actual Lords. That, rather, indicates from The Qur'an perspective that Jews and Christians have obeyed their religious leaders when they have invented laws, which contradict the laws of Allah.

The connotative meanings, which have been mentioned, are not explicit; they are not signified, directly, by the structure of the Ayah. Those meanings are implied and connoted by the structural word order of the above-mentioned Ayah.

Moreover, the meaning of taking the Rabies and Monks as Lords is not that they were worshiped as Gods. It is as the Prophet has explained that the Rabies and Monks have invented laws and their followers have followed them in their legislations without any evidence from Allah. (Al-Shaukani: 2/355).

The Question here is how have the translators dealt with the word order of the above-mentioned Ayah?

The following table shoes some of the English translated versions of that Ayah.

*Table 4.7. The translations of Ayah 31 of Surah Al-Taubah.*

The translator	The Translation
Dawood	They make of their clerics and their monks, and of the Messiah, the son of Mary, Lords besides God...
Pickthall	They have taken as lords besides Allah their rabbis and their monks and the Messiah son of Mary...
Daryabady	They have taken their priests and their monks for their lords, besides Allah, and also the Mossiah, son of Maryam...
Ali	They take their priests and their anchorites to be their Lords in derogation of God, And (they take as their Lord) Christ the son of Mary...
Arberry	They have taken their rabbis and their monks as Lords apart from God, and the Messiah, Mary's son...
Asad	They have taken their rabbis and their monks as well as the Christ, son of Mary.for their Lords beside God...



Hilaly& Khan	They (Jews and Christians)took their rabbis and their monks to be their Lords besides Allah (by obeying them in things which they mad lawful and unlawful according to their own desires without being ordered by Allah) and (they also took as their Lord) Messiah, son of Mryam (Mary)...
Saheeh	They have taken their scholars and monks as Lords besides Allah, and also the Messiah the son of Mary...
The Bewleys	They have taken their rabbis and monks as Lords besides Allah and also the Messiah son of Mary...
Palmer	They take their doctors and their Monks for Lords rather than God, and the Messiah son of Mary...

Dawood, Pickthall, and Asad disordered the source language word order. Their translations have shown that the rabbis, monks and the Messiah are on the same degree of attention and emphasis. They have not expressed the connotations of the word Messiah, which is close to the Word Allah in the original Ayah, and relatively, far from the other two words: rabbis and monks.

Overall, the connotations, mentioned in the above discussion, have been lost in the three translated versions, which disordered the source language word order. Pickthall, additionally, preceded the word: Lords, though it comes after the two words: rabbis and monks in the Arabic text of the Ayah.

Although the rest of the group has tried to follow the original Arabic word order, the rhythmic fluency of the original text has been affected, because of the absence of the rhythm posed from the sound of the Arabic letters: **هـ** and **ر** as it shown on the original Arabic text.

In short, the Arabic noun order in The Qur'an plays an essential role in emphasising some aspects of the meanings of The Qur'anic text. Noun order however orients, largely, the subtle connotative meanings, which are appreciated from the structural formula of the text.

4.2.6 The Predicate Order

The English equivalent of the Arabic term **خبر/khabar** is the predicate, which signifies “What is said about the subject.” (Murthy: 240), and which is

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"That constituent of a sentence, most typically a verb phrase, which combines with the subject to make up the complete sentence." (Trask: 213).

The following Ayah concludes some components. Among them is the predicate *يكن* of the defective verb *كفوا*.

" ولم يكن له كفوا أحد " (الإخلاص: 4)

### The Analysis

In the above Ayah, the word order is not canonical, as it goes as follows:

Negative jussive particle, present defective jussive verb, prepositional phrase, predicate of the defective verb and backed subject of the defective verb.

Before analysing the non.canonical word order in that Ayah we have to mention that this short surah denotes the essence of Islam; the unity, which is the main, essential principle of the Islamic teaching.

Bearing this in mind would shed some light on the non.canonical word order in the grammatical structure of the above.mentioned Ayah. In other word, the structural word order in the Ayah is meant to deliver the oneness by emphasising the negation of the equality of Allah.

The non.canonical word order is formed by preceding the predicate of the present defective verb in the source language text. In the supposed canonical word order, the position of the predicate is to be after the subject of the defective verb.

The focus in that non.canonical word order is on the word *كفوا*/equal. In other words, the emphasis is on the negation of the equality between Allah and anyone of his supposed partners. Moreover, this is the main reason behind the preceding process of the predicate of the defective verb in the source language text. Additionally, the non.canonical word order in the Ayah is to preserve the rhyme of the end of it to coincide with the rhymes of the other Ayahs in that Surah.

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The normal position of the predicate is after the subject. But in this example... the predicate كُفُوا/equal occur(s) before the subject اِحد/one. This example is ordered in this way to indicate the importance of the preceded element. Al-Zamakhshari, however, has said:

"فإن قلت: الكلام العربي الفصيح أن يؤخر الظرف الذي هو لغو غير مستقرولا يقدم، وقد نص سيبويه على ذلك في كتابه، فما باله مقدماً في أفصح كلام وأعربه؟ قلت هذا الكلام إنما سيق لنفي المكافاة عن ذات الباري سبحانه، وهذا المعنى مصبه ومركزه هو هذا الظرف، فكان لذلك أهم شئ وأعناؤه، وأحقه بالتقدم وأحرأه."

(Al-Zamakhshari: 4/813).

Al-Zamakhshari has stated in the above-mentioned quotation that the reason behind fronting the prepositional phrase is to focus on the negation of any equality or sameness between Allah and any other else. Additionally, what he has stated could also apply to the fronted predicate of the defective verb.

Al-Qurtuby has referred to another purpose of the non.canonical word order in the Ayah; this purpose is for the end of the Ayah to be coincided rhythmically with the ends of the other Ayahs in that Surahs. He said:

أي لم يكن له مثلاً أحد. وفيه تقديم وتأخير ; تقديره : ولم يكن له أحد كُفُوا; فَقَدْ خَبَرَ كَانَ عَلَى إِسْمِهَا، لِيَتَسَاقَ  
أَوَاخِرُ الْآيِ عَلَى نَظْمٍ وَاحِدٍ. (Al-Qurtubi: 20/246)

Thus, the position of importance is the position of emphasis in the Ayah, which is on the preceded word كُفُوا/one, which represents the most important teaching of Islam as mentioned.

The following table shows how the tenth translators have dealt with that non.canonical word order in the source language text.

Table 4.8. The translations of Ayah 4 of Surah Al-Ikhlās.

The translator	The translation
Ali	And there is none like unto him
Daryabady	And never has there been anyone co.equal with Him
Saheeh	Nor is there to Him any equivalent



Arberry	And equal to Him is not anyone
Asad	And there is nothing that could be compared with Him
Pickthall	And there is none comparable unto Him
Dawood	None is equal to him
Hilaly& Khan	And there is none co.equal or comparable unto Him
The Bewleys	And no one is comparable to Him
Palmer	Nor is there like unto Him anyone!

It is very difficult for the translators to preserve the source language word order on the one hand, and to keep the naturalness and the elegance of the target language text. Many of the translators such as Dawood and the Bewleys preferred to disorder the source language word order, in order to deliver an elegant and natural translated version of the Ayah.

Moreover, some of the translators such as Arberry and Saheeh have rendered unnatural English word order, which has affected the fluency and the elegance of the target text.

All in all, the emphasis on the preceded word **كُنَّا**/equal is lost on the translated versions of that Ayah. Consequently, the meaning, which is meant to be conveyed by the preceding process, is lost, though the purport or the gist of the Ayah has been delivered by the translating process.

#### 4.2.7 The Verb-Subject Order

The definition of the verb has been-mentioned, so it will not be repeated here. As for the subject, it is "The name of the person or thing we speak about." (Murthy: 240). It is "The most prominent of the grammatical relations whom a noun phrase may bear in a clause." (Trask: 266).

The positions of the verb and the subject define the type of the sentence. The verbal sentence (V.S.O) is the main sentence in Arabic, though nominal sentence (S.V.O) is, also, in use as mentioned. The following Ayah represents the Arabic verbal sentence and indicates specific meanings as, it will be shown.

"يسبح الله ما في السماوات وما في الأرض..." (الجمعة: 1)

The Analysis

Preceding the verb يسبح/yusabbih/glorify in the above.mentioned Ayah indicates that the focus or the concentration in that Ayah is on the glorification or on the glorifying process rather than on those who glorify. The Arabic verbal sentence indicates the renewal and the endlessness of the verb. In other words, beginning with the verb means that the verb is the place of focus in that Ayah and that indicates that the glorifying process is continuous, endless and limitless.

The main purpose of that source language word order is to highlight the verb rather than the subject as mentioned. The word order in that Ayah coincides with the main theme of the whole Surah. In other words, while the main theme of Surah Al-jumu,ah is glorifying and praising Allah, the above.mentioned Ayah has preceded the verb to make the glorification the main point in that Ayah as it is the main theme in the whole Surah.

The meaning denoted by the source language word order has not been, precisely, delivered to the target language, for most of the translators, as show in the following table, have rearranged the source language word order when translating the above Ayah into English.

*Table 4.9. The translations of Ayah 1 of Surah Al-Jumu'ah.*

The translator	The translation
Palmer	What is in the heaven and what is in the earth celebrates the praises of God.
Arberry	All that is in heaven and the earth magnifies God.
Dawood	All that is in the heavens and the earth gives glory to God
Pickthall	All that is in the heaven and all that is in the earth glorifieth Allah.
Ali	Whatever is in the heavens and on earth doth declare the praises and glory of God.
Daryabady	Hallows whatsoever is in the heavens and whatsoever is in the earth Allah.



Hilaly &Khan	Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah.
Asad	All that is in the heavens and all that is on earth extols the limitless glory of God.
Saheeh	Whatever is in the heavens and whatever is on earth is exalting Allah.
The Bewleys	Every thing in the heavens and everything in the earth glorifies Allah.

The table shows that all the translations except that of Daryabady begin with the subject instead of beginning with the verb as it is in the source language text. Consequently, the meaning that is connoted by the Arabic word order is lost.

In the contrary, Daryabady has tried to follow the source language word order in fronting the verb in the beginning of the sentence in his translation. But his translated version of the above Ayah exposes the lack of naturalness, preciseness and, to some extent, cohesion. Yet he used an archaic Biblical verb to denote the meaning of the source language verb **يُسَبِّح**/Hallows.

The lack of cohesion in Daryabady's translation, which is due to fronting the verb in the sentence, has reflected the unnaturalness of the target language text. In addition, the archaic Biblical verb has affected the simplicity and the fluency of the English text.

To conclude, since Arabic and English are different in terms of their word order and structural formulas, the meanings denoted or connoted are, inevitably, different and, thus, the loss of meaning would be unavoidable in translating Qur'an into English.

Many of the translators and translation theorists emphasize, "Languages vary in the extent to which they rely on word order to signal the relationship between elements in the clause" (Bakor, 2001:110). The role of the translator in its magnitude would be to find the convenient procedure to preserve the source language stylistic features on the one hand, and to deliver the message to the target reader as perfectly



and clearly as it is possible on the other hand. That role would be a very difficult, if not impossible role. Since the translator cannot fulfil the role perfectly, the message of the translated version will be added to or omitted from, and that is, as mentioned and as Abdrabou states, due to the fact that **"the roles of textual cohesion and progression of thoughts vary from one language to another"**. (Abdrabou. A. Turjuman, 1992: 25).

Moreover, since Arabic is more flexible in its word order than English, the matter of ordering words in sentences in Arabic is a matter of a stylistic use. Baker (2001: 130) says, **"Meaning is closely associated with choice, so that the more obligatory an element is, the less marked it will be and the weaker will be its meaning. The fact that adjectives have to be placed in front of noun in English, for instance, means that their occurrence in this position has little or no significance because it is not the result of choice"**.

#### 4.2.8 Verb–Object Order

The object is **"A generic term for any noun phrase occupying an argument position other than subject."** (Trask: 193).

As it is canonically known in Arabic, the **مفعول به/maf,ul bihi**/the object comes always after the verb and the subject. However, sometimes the position of the object is preceded in the Arabic sentence for specific purposes.

Having looked to the following Ayah would shed more light on that issue:

**"بل الله فاعبد وكن من الشاكرين" (الزمر: 66)**

#### The Analysis

In the above Ayah, the object **الله/God** is preceded before the verb **فاعبد/fa'bud**/worship. The word order in the Ayah denotes the meaning of exclusiveness, as it is the main purpose of preceding the object of the

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sentence before its verb. In other words, worship is, only, for, Allah without any kind of partners or monotheism.

The meaning of exclusiveness and particularisation are denoted, as mentioned by the source language object, which is preceded in the source text. That meaning is not denoted by the Arabic Article *بِ/ba/nay* as Al-Sahli says. (Al-Sahly: 291). That Arabic article is used to specify the best choice between two or more than two choices; it is not the particle, which, then, denotes the meaning of exclusiveness and emphasis. Al-Zamakhshari says:

"كانه قال لا تعبد ما أمروك بعبادته، بل إن كنت عاقلاً فاعبد الله، فحذف الشرط وجعل تقديم المفعول عوضاً عنه".

(Al-Zamakhshari: 4/137).

Al-zamakhshari has stated in his above.mentioned quotation that the meaning of the above Ayah is: do not worship what they asked you to worship, but if you (Mohammed) are a wiseman then worship Allah, and The Qur'anic context omitted the (protasis) of the condition and precode the object to compensate that omission. In the footnote of the same reference Al-Zamakhshari has mentioned:

"وينضاف إلى هذه الغاية في التقديم فائدة الحصر،".  
(Al-Zamakhshari: 4/137).

He mentioned that in addition to what has been mentioned of the purposes of the preceding process, there is the purpose of exclusiveness

The meaning of exclusiveness is also mentioned by Al-Tabary in the following quotation:

"لا تعبد ما أمرك به هؤلاء المشركون من قومك يا محمد بعبادته، بل الله فاعبد دون كل ما سواه من الآلهة والأوتان والأنذاد". (Al-Tabari:7/24)

Al-Tabari has stated that the meaning of the Ayah is: do not worship what the disbelievers have asked you to worship, but worship Allah without anyone else of other gods, idols and partners.



The purport of the above-metioned Arabic quotations is to say what have been mentioned which is that fronting the object results in the meaning of emphasis and exclusiveness.

The following table shows how some of the translators of The Qur'an have translated that Ayah into English.

*Table 4.10. The translations of Ayah 66 of Surah Al-Zumar.*

The translator	The translation
Ali	Nay, but worship God, and be of those who give thanks.
Dawood	Therefore serve God and render thanks to him.
Pickthall	Nay, but Allah must thou serve and be among the thankful!
Asad	Nay, but thou shalt worship God [alone], and be among those who are grateful [to him].
Saheeh	Rather, worship [only] Allah and be among the grateful.
Palmer	Nay, but God do you serve, and be of those who do give thanks!
Daryabady	Aye! Allah must you worship, and be among the thankful.
Arberry	But God do you serve; and be thou among the thankful.
The Bewleys	No! Worship Allah and be a among the thankful.
Hilaly& Khan	Nay, but worship Allah (alone and none else.

As it shown from the above table, Ali, Dawood, Asad, and the Bowloys have reordered the non.canonical source language word order. They have made the Arabic non-canonical word order a canonical one in their translations, whereas the verb comes before the object. This has resulted in losing the meaning of exclusiveness and particularisation, which are denoted by the source language word order.

Hilaly and Khan and Saheeh international have, also, made the same procedure in making the non.canonical word order canonical in the translated versions, but they have added the words: alone and none else (Hilaly and



Khan) and: only (Saheeh international) to denote the meaning of exclusiveness.

The rest of the translators have preserved the source language word order. But, since languages are different in the connotations of their word order, the target language word order would not give the exact meanings and connotations of the source language word order.

The main different between Arabic and English is that Arabic is more flexible than English. That is due to the fact that Arabic is a "language with elaborate case inflections, [In which] word order is largely a matter of stylistic variation and is available as a resource to signal emphasis and contrast and to organise messages in a variety of ways". (Baker: 2001 110). That is to say that since Arabic and English have different word order, the loss of meaning is inevitable problem in translating Qur'an into English.

#### 4.2.94.2.9 Word order and Mistranslation

Most, disorders of the source language text result in losing the meaning in the target language text. But sometimes the English disorder of the Arabic word order results in mistranslation and misrepresentation of the source language text in the target language.

Disordering the source language word order does not make the meaning in the target language text as clear as it is in the source language text, which sometimes, as mentioned, leads to mistranslation.

The translation of Ayah 182 of Surah Al-baqarah illustrates this issue.

"ولتكبروا الله على ما هداكم ولعلكم تشكرون" (البقرة: 185)

Dawood's translation: '...so that you may magnify God and render thanks to Him for giving you His guidance'

#### The Analysis

The above.mentioned Ayah indicates that the believers (those who observe the fast) have to glorify Allah and praise His greatness for He is the one who guides them. In other words, Allah has enjoined fasting the month of

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Ramadhan so that the believers would glorify Allah for his guidance, and so that they would, by fasting Ramadhan, thank Him for his grace, blessing and goodness, and for his permission for them to break fast in particular situation such as illness and travel. That is according to Al-Zamakhshari when he has stated that:

"ولعالم تشكرون علة الترخيص والتيسير".

(Al-Zamakhshari: 1/226). He mentioned that the 'thank or the prais' mentioned in the Ayah is due to Allah for his permission to break the fast in some situation.

Dawood has mistranslated the above.mentioned Ayah when he disordered the source language word order by preceding the last phrase لعالم تشكرون/render thanks to Him, before the prepositional phrase على ما هداكم/for giving you His guidance.

As it is clear from Dawood's translation, the meaning of the source language text has been changed. In the translated version, the thank which the believers is asked to deliver is due to the guidance which Allah bestowed on them. In other words, the believers have to thank God for His guidance. But this is not the intended meaning of the source language text, in which the believers have to thank Allah and glorify Him for He has enjoined fasting Ramadhan, has made it easy for them, and for His permission to break fast in travel and bein ill as mentioned above.

The main difference between the source text and the target text is that which concerns the reason why the believers thank Allah. As it said, the reason in the source language is that Allah has made fasting Ramadhan on the believers, made it easy and, occasionally, permitted breaking fast. But the reason in the translated version is that Allah has guided the believers to His straight path.

In Dawood's translation of the above-mentioned Ayah there is not only loss of meaning, there is, rather mistranslation of the text and misconception of the meaning in English.

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As for the rest of the group of the translators, they have delivered the basic meaning of the Ayah to English without changing the source language word order. Therefore, they have avoided that kind of mistranslation, which has been caused by changing the source language word order.

Another example that can be cited in this regard is the translation of Ayah 29 of Surah Al-Tawbah as follows:

" قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ " (التوبة: 29)

### The Analysis

That Ayah addressed the Prophet and his companions after taking Mecca by Muslims in the ninth year of the Hijrah. After the great victory of Muslims against their enemies (the disbelievers of Quraish), The Qur'an commanded his followers to pursue some allies of Quraish who support them in their unjust wars against Islam. The above-mentioned Ayah was sent down to the Prophet in an atmosphere of a series of wars and battles in the Arab Peninsula between Muslims and some different groups of disbelievers among Arabs and their supporters.

In this regard, we should mention that some of the Jews had supported the disbelievers of the Quraish against the Prophet and his companions in the battle of the Ditch. They broke their covenant with the Prophet to which they had agreed when he had come to Medeenah. Some of them had also tried to kill him, as it is well known in the history of Islam. Moreover, after the victory of Muslims in Mecca, the news came to the Prophet and his companions that the Rumens and their allies among the Christian Arabs had prepared to invade them and had killed the messenger of the Prophet whom he invited to accept Islam. Therefore, the Prophet had prepared to fight them in their land before they come to Madeenah. (Ibn-Kathir: 2/358.360).

Moreover, it is so clear that there was no single battle or war between Muslims and their enemies in which the Prophet and Muslims were those

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who start waging the war, the matter that supports the fact that Islam only allows war for the sake of self defence.

If we want to understand that Ayah in its historical context, we should look at it as a consequence of what those parts of the people of the Book and the people of Quraish have done against the Prophet and the believers, and what some groups of Jews and Chrisitans in the city of Medeenah and outside had also done to support the disbelievers of Quraish in their unjust war against Islam.

The people of Quraish had driven the Prophet and his followers from Mecca to Madeenah. In addition, they had taken their wealth and houses, and had fought two battled (Badr and Ohud) before the battle of the Ditch against the Prophet and the believers. However, the big mistake that some of the people of the Book (some groups of the Jews) had done was to support the people of Quraish against the Muslims whose land they shared and with whome they had a covenant.

The above-mentioned Ayah was sent to order the Muslims to defend themselves against those who, as mentioned, had broken their oaths and covenant with the Prophet and his followers.

Furthermore, the Ayah has clearly stated that the fighting should not be between Muslims and the people of the Book generally. It should rather be against some of them, for the Ayah uses the Arabic *من*/*min*/of, which denotes some of them in the phrase *الذين أوتوا الكتاب* /amongst those to whom the book has been brought. This point may be the main difference between the source language text and its English versions, whereas some translations of that Ayah give an impression that Muslims have to fight against all the people of the Book (Jews and Christians) as it will be shown.

In the source language word order of that Ayah, the prepositional phrase *الذين أوتوا الكتاب* /amongst those to whom the book has been brought.), comes, nearly, at the end of the Ayah, to denote that fighting is not because of their religion or way of faith. The source language text has, clearly avoided putting the above-mentioned prepositional phrase in the

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beginning of the Ayah, in order to avoid giving a false impression that the fight in the Ayah is enjoined for a religious reason. It is clear from many Ayahs of The Qur'an that people are free to believe in whatever they want, and that there is no compulsion in accepting Islam. (Al-Baqarah: 256).

Moreover, the *جزية* / tribute in Islam, as it know, is enforced upon those who are at the age of the military service. But all the poor, females, children, slaves and monks are exempted. For the Caliph Omar not only exempted the elderly Jews but he supported them from the Muslim charity. That is to say that, while the tribute is enforced upon those who are in the age of military service, those people are supposed to fight with Muslims their enemy. But as they do not have to fight with Muslim they have to pay the tribute. See (Al-Zamakhshari: 2/255).

Additionally, taking the Ayah out of its context may be used to justify the claim that the Qur'an sanctions violence against non-Muslims; and, after 9/11, many writers quoted such Ayahs to support their claim about the extremety of The Qur'an. In fact, the only situation in which the Qur'an sanctions violence is in self.defence. This particular verse has a context: the Muslims, had been under attack in the sacred precinct in Mecca, and after they had migrated to Madinah, they have been allowed to fight back on this-but not necessarily any other-occasion.

In this regard, Asad states, "This verse, too, must be read in the context of the clear.cut Qur'anic rule that war is permitted only in self defence... (And) only in the event of aggression committed against the Muslim community or state or in the presence of an unmistakable threat to its security... (as the) great Islamic thinker, Muhammed Abduh commenting on this verse, he declared: fighting has been made obligatory in Islam only for the sake of defending the truth and its followers...All the campaigns of the Prophet were defensive in character; and so were the wars undertaken by the companions in the earliest period of Islam". (Asad: 261). Asad has quoted from Al-Manar by Rasheed Ridha that "The above verse must be understood as a call to the believers to fight against such.and only such. of

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the nominal followers of earlier revelation as deny their own professed beliefs by committing aggression against the followers of The Qur'an". (Asad: 261).

The following table shows some of the translated versions of The Qur'an into English

*Table 4.11. The translations of Ayah 185 of Surah Al-Baqarah..*

The translator	The translation
Dawood	Fight against such of those to whom the scriptures were given as believe neither in God nor the last day, who do not forbid what God and His apostle have forbidden, and do not embrace the true faith, until they pay tribute out of hand and are utterly subdued.
Pickthall	Fight against such of those who have been given the scripture as believe not in Allah nor the last day, and forbid not that which Allah hath forbidden by His messenger, and follow not the religion of truth, until they pay the tribute readily, being brought low.
Palmer	Fight those who believe not in God and in the last day, and who forbidden not what God and His apostle have forbidden, and who do not practice the religion of truth from amongst those to whom the book has been brought, until they pay the tribute by their hands and be as little ones.
Asad	(And) fight against those who despite having been vouchsafed revelation (a foretime) do not (truly) believe either in God or the last day, and do not consider forbidding that which God and His apostle have forbidden, and do not follow the religion of truth (which God has enjoined upon them) till they (agree to) pay the exemption tax with a willing hand, after having been humbled (in war).
The Bewleys	Fight those of the people who were given the Book who do not have Iman in Allah and the last day and do not make haram what Allah and His messenger have made haram and do not take as their deen the deen of Truth, in a state of complete abasement.
Ali	Fight those who believe not in God nor the Last Day, nor hold that forbidden which hath been forbidden by God and His abostle, nor acknowledge the religion of Truth, (even if they are) of the people of the Book, until they pay the Jizya with willing submission, and feel themselves subdued.



As it shown from the above table, Dawod, Pickthall, Asad and the Bewleys have fronted the Arabic prepositional phrase **من الذين أوتوا** **الكتاب**/amongst those to whom the book has been brought. Moreover, they, to some extent, have changed the structure of that phrase. Consequently, the structures of the translated versions, which have fronted the prepositional phrase, give an impression that The Qur'an orders its followers to fight against the people of the Book, because they do not believe in God and the Last Day, and because they do not forbid what Allah and His messenger have forbidden. But the source language text is clear in denoting that those who do not believe in God and the Last Day, and do not forbid what Allah and His messenger have forbidden, are only a part of the people of the Book, they are not all those people. Additionally, they are those, who have betrayed Muslims or began war against them or they are those, who have fought the Prophet and his followers with the people of Quraish.

This misconception in the translated versions of the fourth translators mentioned above is, as mentioned, due to disordering the source language word order.

It is to be noticed that not all the translators have followed the same process by changing the source language word order. Ali and Palmer are just two examples of those translators who have not changed the Arabic word order, the matter that has made the meanings of their translations closer to the meanings of the source language text.

To conclude, word order plays a major role in maintaining a coherent point of view and in orienting the message of the text. In Arabic changing the elements order results in different connotative meanings or rhetorical purposes let alone the basic meaning or the general meaning of the sentence. This different connotative meanings or rhetorical purposes generally involve emphasising the element, which changes its position. Thus, word order is largely a matter of stylistic variation and is valuable as a resource to signal emphasis, interrogative, exclusiveness. It is note that different of word order within a particular sentence will give a different meaning to the same sentence.

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Some of the translators do not realise that a particular sentence of the source language exhibits non-canonical order and, more importantly, they do not recognise that this non-canonical word order is used for a specific rhetorical purpose. Consequently, they translate the sentence as if it had its canonical order with different meaning.

Accordingly, the meaning, which is connoted by the original word order, is lost in those translated versions, which have disordered the source language word order. That, in turn, reflects the fact that it is so difficult to translate Ayahs, which include a specific word order in Arabic. Hence, the loss of meaning will be inevitable in disordering the original word order in translation, which represents the difficulty or, to some extent, the untranslatability of The Qur'an.

### **4.3 THE TENSE**

Tense is "a term used in grammar to indicate the time of the action or event." (Murthy: 151).

Arabic and English vary, to a wide extent, in terms of their tenses. There are, in Arabic for example, unreal tenses, which do not denote their real denotations of time. They, rather, denote an aesthetic meanings, and purposes. Tenses in The Qur'an are very sensitive within their linguistic context. They, widely, vary according to their context, they sometimes denote their real denotations and, sometimes, they indicate some aesthetic purposes.

Shunnaq, however, states that "another area of non.equivalence could arise from the fact that English has more grammatical categories, for tense than Arabic '.For instance, the past simple tense, and present perfect are often misused.Sometimes where the simple present is required the present perfect is used and vice versa". (Shunnaq: 44).

As it will be shown, the past tense in The Qur'an could indicate the future tense, and the present tenses could indicate the past tenses. The purposes of that Qur'anic usage are, as mentioned, to denote some additional meanings and aesthetic purposes.

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### 4.3.1 Past Indicating Future

The verb in the past tense is "used to show that an action was completed". (Murthy: 151). But the verb in the future tense is "used to show that an action will take place in the future" (Murthy: 151).

In some Ayahs of The Qur'an there are past tenses indicating actions, which will happen in the future. Those tenses do not indicate their real time; they are shifted to be in the past, though they indicate the future for aesthetic purposes as mentioned above. This is due to the fact that "Arabic speaker tends in his speech to be more certain". (Turjuman, Al-Zulaity: 249). The problem in preserving those tenses in translation posed from the fact that those tenses in translation do not mean the same meanings in the original. Additionally, "English speaker tends to be less certain in his opinion" (Al-Zulaity, Turjuman, 1992,: 249). That requires the translator to change the tenses of the original verbs.

The following example illustrates this problem:

"ونفخ في الصور فإذا هم من الأعداء إلى ربهم ينسلون" (يس: 51)

#### The Analysis

The Ayah has two verbs: the first one (نفخ /*nufikha*/be blown) is in passive past tense, and the second one is an active present verb (ينسلون/*yansilun*/come out or rise). The first verb is, firstly, in concern of this research. Its surface structure signifies an action happened in the past. But that action has actually not happened yet, it, rather, will happen in an indefinite future. This action is in related to the last day, or the day of judgement whose date is not known to anyone except Allah. This action is blowing the trumpet, which will be the beginning of the huge event, which is coming as mentioned in the Ayah.

The verb has its abstract linguistic tense; e.i., the passive past, which does not denote the real time of the action as mentioned.



But, the question, here, is why does The Qur'anic style use a passive past verb to denote a future action?

The answer of this question can be summarised as follows: since the blowing process, from The Qur'an point of view, is an undoubted, undeniable, and inevitable fact, The Qur'anic style uses the passive past to indicate that the action will certainly happen. That is to say that The Qur'an sees the future action as if it is a past one for it is, undoubtedly, coming. In other words, the future action is, as seen by The Qur'an, a historical action or event because the differences between parts of the time are nothing in front of the divine knowledge. The similarity between those two verbs is, from The Qur'an point of view, a real one, because there is no difference between the past and the future in Allah's measurements as mentioned.

Moreover, the passive form of the verb is intended to denote the greatness and the terror of the blowing action, as it is known that one purpose of the passive form in Arabic is to focus on the *فعل*/*fa'il*/Verb, rather than the *فاعل*/*fa'il*/doer of the verb.

According to the Islamic resources, *Israfeel* is the angel who will blow the trumpet, to put an end to the whole world in the last day by the God's willing. The doer of the verb is *Israfeel*, but the Ayah, as mentioned, shift the focus from the doer of the action to the action itself.

The second verb in the Ayah (*يَنسِلُونَ* / come out or rise) is in the active present tense, though it denotes a future action. The verb in its active present tense is intended to draw the terrible picture of rising or rushing forth, as if it is in the present time in front of one's eyes.

The linguistic context of the Ayah coincides with the use of the tenses of the two verbs: blow and come out; as for the first one the main issue is to focus on the certainty and the greatness of the action rather than the doer of it, which coincides with the past passive tense. But the point of focus in the second verbs is to draw a whole terrible picture for the huge action of rising up from the graves which coincides with the active present tense.

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That is the main purpose behind using the past verb instead of the future as many rhetoricians and exegetes of The Qur'an have mentioned.

Al-Hidabi, in this regard, has discussed the pronoun shift in that Ayah and emphasised what has been concluded above as he said:

"هذه واقعة مقطوعة بحدوثها، وإن كانت لا تزال في أمور الغيب... لكنه ليتيقن وقوعه وعدم الشك في ذلك عبر عنه بالصيغة الدالة على تمام الانتهاء من الحدث، وكأنه قد وقع فعلاً." (Al-Hidabi :126)

The close translation of the quotation mentioned above could be: this event (the blowing in the trumpet) is undeniable though it is still among the future.unknown events, since it will happen without any doubt, The Qur'an uses the past tense to refer to the action as if it has happened.

Now, to which extent, do the English translated versions express the subtle meanings and connotations mentioned above?

The following table shows how the translators dealt with the above mentioned Ayah.

Table 4.12.The translations of Ayah 51 of Surah Yaseen

The translator	The translation
Dawood	The trumpet will be blown and, behold, they will rise up from their graves and hasten to their Lord
Asad	And (then) the trumpet [of resurrection] will be blown.and lol Out of there graves towards their sustainer will they all rush forth.
Ali	The trumpet shall be sounded, when behold! from the sepulchres (men)will rush forth to their Lord!
Pickthall	And the trumpet is blown and lol From the graves they hie unto their Lord
Daryabadi	And the trumpet will be blown, and lol From their tombs they shall be hastening to their Lord.
Arberry	And the trumpet shall be blown; then behold, they are from their tombs unto their Lord
Hilali& Khan	And the trumpet will be blown(i.e. the second blowing)and behold from the graves they will come out quickly to their Lord.
Saheeh	And the Horn will be blown; and at once from the graves to their Lord they will hasten.



Palmer	But the trumpet shall be blown, and, behold, from their graves unto their Lord shall they slip out
The Bewleys	The trumpet will be blown and at once they will be sliding from their graves towards their lord.

The above table shows that all the translators, except Pickthall, have used the passive future tense, which does not connote the source language passive past connotations. The reason why those translators have used the passive future tense may due to that the stylistic techniques are different regarding their connotations in the source and the target language. If they have used the passive past tense, as in Arabic, the connotations in the target English would be different, and the target language reader would not recognise the exact connotations of the source language verb. That is according to the fact that “In English certainty is weakened by using the past tense, so using the English past tense in translating the Arabic past is not the adequate equivalent”. (Al-Zulaity, Turjuman, 1992: 249).

Furthermore, what has been said could apply to Pickthall's translated version. Pickthall has used the passive present tense, which in turn does not denote the exact connotations of the Arabic verb.

As for the second verb *يُخْلَصُونَ*/come out or rise up from the graves, all the translators, except Pickthall and Arberry, have used the future tense (will or shall+ the infinitive verb). The purpose of the Arabic active present, which is to emphasise the terrible image of rising up, is lost in those translations. Although Pickthall and Arberry have used the active present tense, the source language connotations of the tense cannot be conveyed to the target language. That is, as mentioned, due to the differences between languages in terms of the verb tenses.

Thus, though the basic meanings of the source language tenses have been delivered to the target language, the meaning of ‘certainty’ which is the intended meaning of the past tense in the Ayah can not be rendered in the target text. Al-Zulaity has stated that: “Employing the past tense in Arabic reflects the desire of the speaker to insist his opinion by the mean of putting its verb in the past to show the finality and the certainty



because the past tense in Arabic is supposed to indicate the perfect of the verb and its action at the time before the speech of the speaker.”. (Turjuman, Al-Zulaity: 249).

Another example will be cited to shed more light on the differences between the Arabic tense and its English translated versions, as it shown from the following Ayah:

” أتى أمر الله فلا تستعجلوه...” (النحل: 1)

### The Analysis

That Ayah has also two verbs; the first one (أتى/ata/will come) is in the active past tense, whereas the second one (فلا تستعجلوه/fala tasta,jiluh) is a present verb with the negation article.

The first one denotes an action, which has not come yet; the action is the coming of the Day of Judgement. In other words, the past verb should have been in a future tense. The second present verb with the negation article (فلا تستعجلوه/so seek not to hasten it) indicates an action in the present.

There is, apparently, a contradiction between the two uses of the two mentioned verbs. This contradiction or paradox is due to the tenses of the two verbs in the Ayah. The paradox, here, can be summarised as follows: while the first verb denotes a past action, there is, logically, no need to mention the second verb with the negation article. The action as, signified by the first verb, has come, so why does the second verb come with the negation article? In other words, if the action has come why, then The Qur'an said: فلا تستعجلوه/do not hasten it?

Moreover, the first verb indicates a past action, while the second one signifies a command from Allah: not to hasten a future action. The first verb shows that the action has happened, while the second shows that that action has not happened yet, and that is the essence of the paradox in the Ayah.

The second verb coincides with another supposed verb, which denotes a future action, but not with a verb, which denotes an action, which took place in the past.

This discussion states that the active past tense of the first verb is not intended to denote the real past. The past tense in the Ayah is just an abstract form of the verb. It comes to indicate the certainty of the coming event, which Allah will cause to come. It has, also, an important connotations and purposes, which is that the day of judgement is very near, it is coming soon. In other words, The Qur'anic style uses the past tense to signify an action coming in the near future, as if this action has come and became a historical fact. Moreover, this tense indicates that Allah's action does not confined to the time whether the time is past, present or future, in the knowledge of Allah the three times are the same, for he knows certainly what happened, happens and going to happen.

The first verb then indicates the 'certainty and nearness of the last hour' as Ali said "This is an answer to the taunt of the pagans, who said 'if there is a god, the One True God, as you say, with unified control, why does he not punish the wrong doers at once?' the answer is "the decree of God will inevitable come to pass; it will come soon enough; when it comes you will wish it were delayed; how foolish of you to wish even to cut off your last hope of forgiveness?" (Ali: 656). Al-Zamakhshari, however, stressed on the same opinion and said:

كانوا يستعجلون ما وعدوا من قيام الساعة، أو نزول العذاب بهم يوم بدر، استهزاء وتكذيباً بالوعد، ف قيل لهم "أتى أمر الله" الذي هو بمنزلة الآتي الواقع وإن كان منتظراً لقرب وقوعه" (Al-Zamakhshari: 2/569)

Al-Zamakhshari in the above quotation says that the disbelieves were hastening the coming of the Hour and the punishment to mock and to deny those matters, therefore, it was said to them: the command of Allah came to pass. That is due to the certainty and the nearness of this command.

Ibn-Kathir has also mentioned that changing the tense of the verb in the Ayah is to indicate the inevitability of the coming last day. He said:

خبر تعالى عن اقتراب الساعة وتناولها معتبراً بصيغة الماضي الدال على التحقيق والوقوع لا محالة

(Ibn-Kathir:2/581).



He says that the news of Allah about the Hour is in the past tense, which indicates the certainty.

Al-Qurtubi has, also, insisted on the meaning of inevitability, which is deduced from changing the tense of the verb. He said:

" أتى " بمعنى يأتي... وقد تقدم أن اختبار الله تعالى في الماضي والمستقبل سواء "

(Al-Qurtubi: 10/65).

He says that the verb *ata*/came is in the meaning of *ya'ti*/will come and it has been mentioned that what Allah tells about the past or the future is the same

But, how have the translators dealt with those two verbs in translating that Ayah into English? In other words how they have translated a verb, which signifies the past tense on the one hand, and refers to something which had not yet happened on the other hand.

The next table shows some translated versions of the above.mentioned Ayah:

Table 4.13.The translations of Ayah 1 of Surah Al-Nahl.

The translator	The translation
Ali	Inevitable come to (to pass) the command of God: Seek not Ye then to hasten it
Asad	God judgement is [bound to] come: do not, therefore, call for its speedy advent...
Pickthall	The commandment of Allah will come to pass, so seek not Ye to hasten it...
Arberry	God's command comes; so seek not to hasten it...
Saheeh	The command of Allah is coming, so be not impatient for it...
Hilaly& Khan	The event (the hour or the punishment of disbelievers and polytheists or the Islamic laws or commandments) ordained by Allah will come to pass, so seek not to hasten it...
Daryabady	The affair of Allah comes, so do not seek to hasten it...
Dawood	The judgement of God will surely come to pass: do not seek to hurry it on...
The Bewleys	Allah's command is coming, so do not try to hasten it...



Palmer	God's bidding will come; seek not then to hasten it on...
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The table shows that on the one hand, Pickthall, Dawood, Hilaly and Khan, Saheeh, the Bewleys and Palmer have chosen the future tense to deliver the meaning of the Arabic past verb **أتى**/ will come. They have made the verb, in their translation, in the supposed original tense. Those six translations, except Dawood have not rendered the meaning of certainty, and the six of them have not rendered the meaning of nearness. Dawood has tried to render the meaning of certainty by using the English equivalent: surely, though he has not conveyed the meaning of nearness.

On the other hand, Ali, Asad, Arberry and Daryabady have chosen the present tense to convey the meaning of the Arabic past verb **أتى**. Since present tense in English is used to express fact, using it in translation could deliver some of the meaning of the Arabic verb. That fact is the coming of the Day of Judgement. But the meaning of certainty and nearness are still missing in those translations.

Moreover, the archaic style used by some of the translators (such as Ali and Pickthall) has affected the fluency, simplicity and the naturalness of the English translated text. Ali's one, generally, suffers from that kind of the old-fashioned English style, which is not preferable to the contemporary English readers.

Thus, the translators sometimes do not realise the real purposes of using some past tenses in The Qur'anic Arabic, and as a result, failed to convey the exact meaning of the source language past verbs which indicate actions in the future tenses. That was clearly discussed by Saheeh as it is stated that: **"Due to the flexibility of Arabic tenses, The Qur'an is unique in its graphic portrayals of occurrences in the Hereafter. Through use of the past tense the feeling is given that one is already there, having experienced what is described. Much of this is lost in English, where such descriptions are confined to 'will' of the future. '.** (Saheeh: v).

### 4.3.2 Present Indicating Past

The verb in the present tense is “used to show that an action takes place at present” (Murthy: 151), and the past tense indicates an action happened in the past as mentioned above.

As it is mentioned, the present tense in The Qur’anic Arabic could indicate a past action, for an aesthetic purpose. The following example throws more light on this issue.

"فريقًا تقتلون وتأسرون فريقًا" (الأحزاب: 26)

#### The Analysis

That Ayah has been sent down to the Prophet, according to the Islamic sources, after a battle between Muslims and Jews in Al-medeenah. The reason behind that battle was that the Jews had broken their agreement with the Prophet by helping the people of Quraish in the battle of the Ditch, between the Prophet and Quraish. It narrates with many other Ayahs the detailed events of that battle which happened in the past before the revelation of the mentioned Ayah. (Al-Zamakhshari: 3/516, 517).

The above-mentioned Ayah includes two active present verbs: تقتلون/taqtuloon/you kill, and تأسرون/ta'sirun/you take captive. The two present verbs in the Ayah signify two actions happening in the present. But they, really, indicate two actions that happened in the past.

The question posed here is: why are those two verbs used in their present tense, though they indicate two past actions?

Many exegetes and rhetoricians have discussed this phenomenon in The Qur'an which occurs several times regarding the differences between the verb tense and the verb indication.

In the case of the those two Arabic present verbs in the original Qur'anic text, the purposes of those two tenses is to evoke the image of the victory which Muslims have fulfilled against those Jews (Bani Quraidhah) who have supported the people of Quraish against the Prophet and his companions in the Battle of the Ditch.

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The present tense is intended to bring the image of the battlefield and the actions of killing and taking the enemies captive before the eyes of the Muslims, as if they were looking at it. In other words, the purpose is to bring the past into the present, to break the temporal barriers in order to make the Muslims, strongly, feel the goodness and the grace which Allah has bestowed unto them.

Al-Hidabi in this context has said:

”تتحرر البنية السطحية عن صيغ المضارع لتضفي على السياق دلالات جديدة منها حكاية الحال أو تصوير طبيعة النفس البشرية أو الدلالة على الاستمرار في عادة من العادات أو لتعزز دلالة التجدد، أو لتجعل المتلقي طرفاً حيواً في السياق.”  
(Al-Hidabi: 85)

The purport of the above quotation supports what has been mentioned above, that the present verb connotes the connotations of presenting the past image to the present time. It is to say that the present tense is to signify the continuity of the past actions or habits or the renewal of the past action in present. The present tense gives the reader the chance to have a perfect image and narration of what has happened in the past.

But the question posed, here, is: how have the translators doalt with that phenomenon in translating the above.mentioned Ayah into English?

The following table shows how the translators have translated that Ayah into English:

Table 4.14.. The translations of Ayah 26 of Surah Al-Ahzab.

The translator	The translation
Hilaly& Khan	...a group( of them) you killed, and a group (of thom) you made captives
Daryabady	...a part of them you slew, and a part you made captives
The Bewleys	...you killed some of them and some you took prisoner
Arberry	...some you slew, some you made captive
Dawood	...so that some you slew and others you took captive.
Pickthall	...some Ye slew, and Ye made captive some



Asad	...some you slew, and some you made captive.
Ali	...some Ye slew, and some Ye made captive
Saheeh	... [So that a party [i.e., their men]you killed, and you took captive a party[i.e., the women and children].
Palmer	Apart you slew and you took captive apart.

As shown in the table, all the translators have converted the source language present verbs into past verbs in their English translated versions.

They have done so because the present tense does not indicate the past action in English. Those translators have attempted, as best as they could, to convey the basic meaning of the source language text. But the image of killing and taking the enemies captive has not been transferred to the English reader. The difficulty of conveying the meaning here is because of the differences between languages regarding their verb tense. Consequently, the connotations referred by the present tense in the Arabic source language are lost when translating the above.mentioned Ayah into English.

Another example would be found in the following Ayah, to illustrate how the Arabic present verb indicates a past action for a specific purpose.

" قل فلم تقتلون أنبياء الله من قبل إن كنتم صادقين " ( البقرة: 91 )

The Analysis

The above Ayah has been revealed to argue against the claims of the Jewish people at the time of the Prophet Mohammed. When the Prophet has asked them to believe in what Allah has sent down to him, they said that they, only, believe in what has been sent down to them. Therefore, the response of The Qur'an was a question to them: if you were believers why, then, did you, previously, kill the prophets of Allah?

The main theme in that Ayah was to state that the Jews in the past used to kill their prophets and apostles as mentioned in The Qur'an and the Bible. And the Ayah came in the context in which Jews have claimed that they, only, believe in their Book, whereas their purpose was, only, to refute the

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message of the Prophet, and to say that the only true Book is what has been sent down to them.

Going back to the Ayah, it contains an active present verb *تَقْتُلُونَ/taqtulun/you kill*. But the Ayah was addressing the Jews at the time of the Prophet Mohammed, who have not killed any Prophet.

The question, here, is why did The Qur'an address the Jews at the time of the Prophet as if they had killed their apostles? If we knew that the Jews at the time of the Prophet had not killed any prophet, the question would be: why does The Qur'an use the present verb in referring to the past action, instead of using the past tense, as it should have been in that context?

It is a very well.known fact that Mohammed was aware that his contemporary Jews had not killed any apostle, and the Jews were aware that The Qur'an does not intend them in that Ayah.

Consequently, the purpose of using the present tense in the Ayah is to indicate that the Jews at the time of the Prophet were following the same way and teaching of their predecessors who have killed Allah's prophets. They have denied the prophecy and the message of Mohammed, exactly, as their predecessors have done with their apostles.

In other words, the purpose is to draw a current image of the cruel past actions, to motivate Jews of the time of the Prophet, to disown such actions. The purpose, again, is to refute their claims that they have not followed the Prophet because only they truly believe in their prophets and Books. The present verb in the Ayah indicates that if they had not believed in the Prophet, there would have been no difference between them and their predecessors. That, also, indicates that the Jews in Medeenah will try to kill the Prophet Mohammed as the past Jews have done with their prophets.

What has been mentioned above was said by Al-Zarcashi in the following quotation:

"والفائدة في المستقبل إذا أخبر به عن الماضي، لتبيين هيئة الفعل باستحضار صورته ليكون السامع كأنه شاهد".



(Al-Zarcashi: 3/387).

Al-Qurtubi has, also, summarised the purposes of that tense in Arabic by stating that it is to rebuke them and contradict their claim that the reason why they have not believed in Mohammed is that he is not really a Prophet, and to say that they shared their predecessors in their attitudes against the prophets of Allah. He said:

”رَدَّ مِنَ اللَّهِ تَعَالَى عَلَيْهِمْ فِي قَوْلِهِمْ إِنَّهُمْ آمَنُوا بِمَا أُنْزِلَ عَلَيْهِمْ، وَتَكْذِيبَ مِنْهُ لَهُمْ وَتَوْبِيخَ، الْمَعْنَى : فَكَيْفَ قَتَلْتُمْ وَقَدْ لَهُبْتُمْ عَنْ ذَلِكَ ! فَالْخِطَابُ لِمَنْ حَضَرَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُرَادُ أَسْلَافُهُمْ. وَإِنَّمَا تَوَجَّهَ الْخِطَابُ لِأَبْنَائِهِمْ ؛ لِأَنَّهُمْ كَانُوا يَتَوَلَّوْنَ أَوْلِيَاءَ الَّذِينَ قَتَلُوا، كَمَا قَالَ :

(Al-Qurtubi: 2/30)

After all those connotations, which are connoted by the present verb in the Ayah, the question posed, here, is: how the translators have translated the above.mentioned Ayah, and how have they dealt with the Arabic original tense?

The following table shows some of the English versions of that Ayah:

Table 4.15. The translations of Ayah 91 of Surah Al-Baqarah.

The translator	The translation
Arberry	...say: 'why then were you slaying the prophets of God in former time, if you were believers.'
Pickthall	Say (unto them O Muhammad): 'why then slow Ye the prophets of Allah a foretime, if Ye are (indeed) believers?'
Palmer	...say, 'wherefore did Ye kill God's prophets of your if Ye were true believers?'
The Bewleys	...say, 'why then if you are muminun, did you previously kill the prophets of Allah?'
Dawood	...say: 'why did you kill the prophets of God, if you are true believers?'
Daryabady	...say: 'why then did you kill Allah prophets a foretime if you have been believers?'
Hilaly& Khan	...say (O Muhammad صلى الله عليه وسلم) why then have you killed the prophets of Allah a foretime if you indeed have been believers?'



Ali	...say: ‘ why then have Ye slain the prophets of God in times gone by, if Ye did indeed believe?’
Asad	...say: ‘why then did you slay God’s prophets a foretime, if you were [truly] believers?’
Saheeh	...say, then why did you kill the prophets of Allah before, if you are [indeed] believers?’

As shown in from the table above, all translators have changed the Arabic present tense to an English past tense. Hilaly and Khan and Ali have used the past perfect, Arberry has used the past continuous tense, while the rest of the group have used the past simple tense. The translators have changed the Arabic present verb because they realised that the English present verb does not convey the exact connotations of the Arabic present one.

Consequently, the above-mentioned meanings and connotations, which are connoted by the source language verb, have been lost in using the English past tenses, whether it is perfect, continuous or simple.

The target language equivalent denoted the basic meaning of the source language verb. But the English equivalent does not evoke the image of the past action to the present time, which is the main purpose behind using the present tense in the Arabic text.

In other words, the aesthetic purpose in using the present tense in the Arabic text is lost in the English versions of The Qur’an. Moreover, some of the translators (Pickthall, Ali and Palmer) have to some extent used some archaic words and structures which, in turn, failed to convey the direct connotations of the source language to the contemporary English reader.

To conclude, the tense is one of the most difficult issues in translating Qur’an into English. Arabic sometimes uses tenses to indicate actions, which does not happen in the intended tense. The difficulty of translating the tense is because Arabic and English are extremely different regarding using tenses and the purposes of that usage. If a translator changes the tense in his rendition, the aesthetic purpose of that Arabic technique will be lost. But,

also, if he preserves the original tense in his translation, he will make his translation seem unnatural and lack fluency.

#### 4.4 THE CONJUNCTIONS

"Conjunctions are the words that join the words together". (Finlay: 45). Or a conjunction, as Baker states, is "A word or phrase which links together two clauses, groups of words." (Baker, 2002: 285). They "involve the use of formal markers to relate sentences, clauses and paragraphs to each other". (Baker, 2001: 190).

Baker, also, classifies conjunctions into:

Additive: and, or, also, in addition, furthermore, besides, similarly, likewise, by contrast, for instance.

Adversative: but, yet, however, instead, on the other hand, nevertheless, at any rate and as a matter of fact.

Causal: so, consequently, it follows, for, because, under the circumstances, for this reason.

Temporal: then, next, after that on another occasion, in conclusion, an hour later, finally, at last.

Continuatives: now, of course well, any way, surely, after all. (Baker, 2001: 191).

The above-mentioned classification could be, to some extent, applied to the so-called *hurūf al-ʿatf* /حروف العطف/ conjunctions in Arabic, though the term conjunction is wider than the Arabic term *حروف العطف*. Yet *حروف العطف* play a fundamental role in linking words within sentences, and linking sentences or phrases within texts.

Apart from what has been mentioned, "conjunction and connective pose one of our problems, for one can not turn English into parataxis and begin each sentence or phrase with a series of 'and's' as is done in Arabic and Hebrew. Arabic actually has two common words for our single 'and'; *waw* (which is prefix in Semitic) refers to the simultaneous 'and', while *fa* (also a prefix) expresses the consecutive connector. The letter *fa* can be rendered at

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times by 'then', 'next' and 'so' or even by the interjection 'why...as a further possibility". See (Irving and Ta'lim: xxv).

That is to say that the English conjunctions cannot denote the exact meanings, which are denoted by Arabic conjunctions. For 'Languages vary tremendously in the type of conjunctions they prefer to use as well as the frequency with which they use such items'. (Baker, 2001: 192).

And one noticeable different between English and Arabic regarding conjunctions is what has Baker (2001: 193) stated in the following quotation: **"Compared to Arabic, English generally prefers to present information in relative small chunks and to signal the relationship between these chunks in unambiguous ways, using a wide variety of conjunctions to mark semantic relations between clauses, sentences, paragraphs."**

Moreover, Arabic tends to use long sentences and paragraphs, for Arabic does not originally use paragraphs and punctuation. Arabic borrows those techniques, mainly, from English. Baker (2001: 193), also, says that:

**"Unlike English Arabic prefers to group information into very large grammatical chunks. It is unusual for Arabic paragraphs to consist of one sentence. This is partly because punctuation and paragraphing are relatively recent development in Arabic. Moreover, Arabic tends to use relatively small number of conjunctions each of which has a wide range of meanings which depend for their interpretation on the context, thus relying heavily on the reader's ability to infer relations, which are only vaguely allowed to by writer".**

Since there is difference between English and Arabic in using conjunctions, the content of the source language message cannot be, perfectly, conveyed. Consequently, the target language meanings would be more or less than the source language meanings.

In the following passages, some of the Arabic conjunctions will be discussed to show to some extent the translators have succeeded in delivering the source language meaning into the target language.

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#### 4.4.1 The Tempo-Additional Conjunctions/واو، الفاء، ثم/ *waw, fa', thumma*

The three main conjunctive articles (واو، الفاء، ثم) / (waw, fa, thumma) signal an addition on time. They are used in Arabic to signify additional arrangement within different periods. In addition, they share the same conjunctive meaning, they do the same role in linking words and sentences. But each one of those conjunctions has its specific meaning in addition to the conjunctive meaning denoted by all of them.

The basic meaning of each one of them is related to their roles in constructing cohesive structures and put elements in the correct order within those structures as mentioned above. But the secondary/additional meanings of them are related to time. In other words, there are differences between them in regard to the period, which is denoted by each one.

The main conjunction, among them is واو/and, which is neutral in regard to time. It, only, signifies the order of the elements, which come after and before it, without giving any denotation to the period. On the other hand, the conjunction فاء denotes a short time in addition to the basic conjunctive meaning, while ثم denote a relatively, long time. Baker has said that: "The most frequently use conjunctions in Arabic, are: wa, and fa: wa can mark temporal sequence, simultaneous action, semantic contrast and semantic equivalence, amongst other things; fa can be a marker of temporal sequence, logical consequence, purpose, result or concession". (Baker, 2001: 193).

To illustrate this issue the following three examples are given:

Mohammed and Ali have come/ حضر محمد وعلي

Immediately, after Mohammed has come, Ali came/ حضر محمد فاعلى

(A while) After Mohammed has come Ali came/ حضر محمد ثم على .

The first example includes the واو, which denotes that Mohammed and Ali have come following each other according to their order in the structure of the sentence. The time which separates between the coming of Mohammed and Ali is not known, or it is not in concern in the first sentence. In other words, we do not know whether the time was short or long. All that we know

is that Mohammed has come first and then Ali. As Arabic grammarians say that *الواو* / *the wa* denotes order.

The second example, however, includes the conjunctive *فاء*, which, as mentioned, denotes a short period in addition to the basic conjunctive meaning. i.e, referring to the order. In other words, the second example denotes that the period, which separates between Mohammed, and Ali in their coming was very short. That example, as mentioned, denotes that Mohammed was first and immediately, after Mohammed has come in, Ali came. That is according to the Arabic grammatical rule: *الفاء تفيد الترتيب مع التعقيب* / *the faa denotes order in addition to immediacy*.

The third example includes the conjunctive *ثم*, which, as mentioned, signifies a relatively long period in addition to its basic meaning. i.e. the order. It means that Mohammed has come first and then (after a relatively, long period) Ali came. The conjunction *ثم* denotes order, which is the basic meaning and a relatively long while. For Arabic grammarians say that *الفاء تفيد الترتيب مع التراخي*.

After those three illustrating examples, further examples from The Qur'an will be cited in order to shed more light on the rule of conjunctions in The Qur'an, and to see how the translators have dealt with those Arabic conjunctions in translating The Qur'an into English.

" *إنه فكر و قدر. فقتل كيف قدر. ثم قتل كيف قدر. ثم نظر. ثم عبس وبسر. ثم أدبر واستكبر. فقال إن هذا*  
*إلا سحر يزور.*"  
 (المدثر: 18.24)

### The Analysis

The above.mentioned Ayah contains several past verbs, which are linked with each other by the three conjunctions: *الواو، الفاء، ثم*.

The first two verbs (*فكر و قدر / fakkara wa qaddara* / thought and plotted) (Hilaly and Khan) are linked by *الواو*, which refers to that he (Al-Walid Ibn Al-Moghira), first, reflected and he, secondly, plotted. The textual order of those two verbs is logical, since consideration is a result of thought. The third verb *قتل* / *be cursed* is linked by the *فاء*, which is intended to denote the



immediate curse that was upon Al-Walid. That conjunction indicates the short period between the second verb and the third one in the Ayah. The conjunction, mentioned above also, denotes that the curse was a consequence of His (Al-Walid) thought and plot or consideration. That curse from Allah on him is preceded in the structure of the Ayah by fronting the verb *قتل/qutila*/be cursed before the verbs come after it in the Ayah. The conjunction *فاء* denotes, as mentioned, two meanings: the immediacy and the reason of the curse. In other words, it denotes that the curse was immediate and was a result of the intended thought and consideration of Al-Waleed to misguide his people.

The rest of the Ayah includes several verbs, which are linked and related to the first three verbs in the Ayah. The conjunction, which is used in linking the rest of the verbs in the Ayah, is *ثم*. And using it is moant to reflect the long period which Al-Walid has spent in looking, frowning, glowering, drawing back and saying that The Qur'an was nothing but a magic.

The context of the Ayah shows that Al-Walid has spent a long time thinking not to find the truth, but to find a convenient description, which can make his people go astray from The Qur'an. He, in other words, spent a long time to misguide, rather than guide his people to the true opinion about The Qur'an. Alternatively, it takes Al-Walid a long time to find the convenient accusation that would prevent his people from reading, listoning, thinking about and believing in The Qur'an.

Al-Zamakhshari has approached the specific meanings of the conjunctions in the Ayah in his following quotation:

فإن قلت ما معنى المتوسطة بين الأفعال التي... "فإن قلت ما معنى (ثم) الداخلة في تكرير الدعاء؟ بعدها؟ قلت الدلالة على أنها قد تأتي في التأمل والتمهل، وكان بين الأفعال المتناسقة تراخ وتباعد، فإن قلت: فلم قبل "فقال إن هذا" بالفاء بعد عطف ما قبله بـثم؟ لأن الكلمة لما خطرت بباله بعد التطلب لم يملك أن نطق بها من غير تلبث."

(Al-Zamakhshari: 4/637).

As shown in from the above quotation the first *ثم/thumma* in the Ayahs indicates emphasising the *دعاء/du'a*/pray against Al-Waleed. As for the other



three (ثم)s in the Ayahs, they are to indicate the (تراخي/tarakhy/a) long while between the verbs in the Ayahs. But فقال in the verb indicates that Al-Waleed has uttered the sentence:

(إن هذا إلا سحر يؤثر)as soon as he had thought about and found it in his mind.

After the above discussion, how have the translators dealt with those conjunctions in translating the Ayahs into English?

The following table shows some of the translated versions of those Ayahs into English:

*Table 4.16. The translations of Ayahs 18.24 of Surah Al-Muddathir.*

The translator	The translation
Dawood	He pondered and he schemed. Confound him how he schemed! Again confound him how he schemed! He looked around him, frowning and leering; then he turned away in scornful pride and said: This is but sorcery counterfeited,
Arberry	Lo! He reflected, and determined, death seizes him, how he determined! Then he beheld, then he frowned, and scowled, then he retreated, and waxed proud. He said, 'This is naught but a trumped.up sorcery;
Ali	For he thought and he plotted; And woe to him! How he plotted!.Yea, woe to him: How he plotted!.then he looked round; Then he frowned and he scowled; Then he turned back and was haughty; then he said: This is nothing but magic, Derived from of old;
Hilaly& Khan	Verily, he thought and plotted. So let him be cursed: how he plotted! And once more let him be cursed: how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way; Then he turned back, and was proud. Then he said: 'This is nothing but magic from that of old,

Because of the relatively length of the Ayahs, only four versions have been quoted to illustrate what has been discussed above.

Having looked to the above table, it tells us that some of the source language conjunctions have been omitted out in the translated versions.

However, using English conjunctions, which do not give the exact meaning of the source language conjunctions, has rendered some of them.

Dawood, for instance, has omitted the causal *فاء السببية/فاء* *fa' assababyyah* from the sentence: Confound him/ *فقتل كيف قدر*. Consequently, the meaning of immediacy is lost in his translation.

Moreover, Dawood has omitted the conjunction: *ثم* in his phrase: He looked around him, frowning/ *ثم نظر. ثم عبس وبسر*. So the meaning of the while which Al-Waleed has spent in looking around and frowning, is lost. Dawood, also, has used the English conjunction: and, to denote the meanings of the two Arabic conjunctions: *الواو، ثم*. Dawood, also, has used the conjunction: and to render the meaning of the causal *فاء* in his translated phrase: and said this is but sorcery counterfeited/ *فقال إن هذا إلا سحر يؤثر*. That *فاء* denotes the reason why Al-Waleed said what he has said about The Qur'an. In other words, Al-Walid's talk about The Qur'an was a result of his arrogance. And that meaning (The meaning of causality) has not been delivered by using the conjunction: (and) in rendering the causal *فاء*.

As for Arberry, he has omitted the causal conjunctive *فاء* in his translated phrase: death seizes him. The omission of the *فاء* resulted in, as mentioned above, the loss of the meaning of immediacy and causality. Moreover, Arberry has done the same omission of the conjunctive causal *فاء* in: *فقال إن هذا* *فقال إن هذا* when he translated the Arabic phrase into 'He said this is naught but a trumped up sorcery'. Consequently, the meanings of immediacy and causality have been lost in Arberry's translated version.

Ali, as well, has used the English conjunction: and in rendering the Arabic causal *فاء* in his rendering of: *فقتل كيف قدر* and woe to him. How he plotted! Ali has used one English conjunction (then) to render the Arabic causal *فاء* in his rendering of the Arabic phrase: *فقال إن هذا إلا سحر يؤثر*. Then he said: this is nothing but magic derived from of old. Ali, also, has used (Then) to render the Arabic conjunction: *ثم* as shown in the above table; he has used the same English conjunction to render the two Arabic conjunctions: the causal *فاء* and *ثم*. That means there is inevitable loss of meaning in his rendering of the above-mentioned Ayahs.

The same criticism can be said regarding Hilaly and Khan's rendering of those Ayahs. But they have rendered the causal **فاء** by using the English equivalent: so, in their rendition of the Arabic phrase: **نقل كيف قدر**/so let him be cursed. That English equivalent: so is closer than the other one (then) in translating the causal **فاء** into English.

In short, it is so difficult to find the exact English equivalent of the Arabic conjunctions. That is, to some extent, due to the fact that the Arabic conjunction has, always more than one meaning. In addition, if the English equivalent has succeeded to deliver one meaning of the Arabic conjunction, it would be difficult to render the other meaning denoted by the Arabic conjunction. Consequently, there is inevitable loss of meaning in rendering those Ayahs into English.

#### 4.4.2 The Multi-Meaning Conjunctions

The basic rule in the Arabic conjunctions is that each conjunction has, only, one meaning in addition to its conjunctive meaning. But sometimes the Arabic conjunction denotes more than one meaning. The context plays a fundamental rule in specifying the intended meaning of a certain conjunction. Baker, in this regard, says, **"The same conjunction may be used to signal different relations, depending on the context"**. (Baker: 191).

The conjunctive article: **أو** in Arabic denotes, mainly, the meaning of the English one: or. However, it sometimes denotes another meaning as it will be illustrated from the following example:

( الصافات: 147 )                      "وأرسلناه إلى مئة أو يزيدون..."

#### The Analysis

The basic meaning of the conjunction **أو/aow** in the Ayah is to indicate the number of the people of Jonah to whom he was sent. The purport of the Ayah according to that basic meaning of **أو** is that Jonah was sent to a hundred thousands or even more.

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However, bearing in mind that The Qur'an is a word of Allah who knows the exact number of the people of Jonah, would not allow this meaning which indicates that the author of The Qur'anic text is not sure whether the number was a hundred thousands or more. This meaning of probability is not the intended meaning of the source language conjunction. It is not the convenient meaning when we consider the immortal knowledge of Allah. The number of the people is not a questionable matter when it comes to the indefinite knowledge of Allah.

The exegetes of The Qur'an conclude that the basic meaning of *أو* in that Ayah is not the intended meaning. The certainty, rather than the probability is the intended meaning of the conjunction in the Ayah.

The conjunction *أو* does not, then, denote the basic meaning of choice. It, rather, means something else in the above.mentioned Ayah. The context of that Ayah does not support the basic meaning of *أو*. The conjunction in the Ayah is to emphasize that the number of the people of Jonah was more than one hundred thousands. The Ayah has an Arabic classical style of emphasis which is to mention the number (مائة ألف/a hundred thousands) so that it is perceived by the reader or the listener, and then mention that the real number is more than what has been mentioned.

The Qur'anic style has used an indirect way to emphasise the real number of the people, and to assert that they are more than one hundred thousands.

The purport of the Ayah, according to the true intended meaning of the Arabic conjunction, would be that the number of the people of Jonah was more than one hundred thousand.

Al-Zamakhshari has said:

"والغرض: الوصف بالكثرة"

(Al-Zamakhshari: 4/60). He says that the purpose (of *أو*) is to descrip the abundance of the people.

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The Arabic conjunction **و** in that Ayah denotes the meaning of the abundance not the meaning of choosing one of the two choices.

Al-Qurtub has cited some examples to prove that the meaning of the meaning of this Arabic particle is not the choice between two alternatives, the meaning is rather to emphasise the abundance. (Al-Qurtubi: 15/132).

Thus, the English conjunction (or) does not deliver the exact meaning of the Arabic conjunction **و** in that context.

Consequently, the English equivalent of the Arabic conjunction: **و** is not the English conjunction: or, as most of the translators have done. They have given the impression that the meaning of probability or uncertainty is the intended meaning in the Ayah, which is impossible as mentioned above.

The following table shows some English translated versions of the Ayah:

*Table 4.17.The translations of Ayah 147 of Surah Al-Saffat.*

The translator	The translation
Palmer	...and we sent him to a hundred thousand or more,
Arberry	...then we sent him unto a hundred thousand, or more.
Dawood	...thus we sent him to a nation a hundred thousand strong or more.
Daryabady	...and we had sent him to a hundred thousand: rather they exceeded.
Saheeh	...and we sent him to [his people]a hundred thousand or more.
Hilaly& Khan	...we sent him to a hundred thousand (people) or even more.
The Bewleys	... We sent him to a hundred thousand or even more.
Ali	...and we sent him (on a mission) to a hundred thousand (men) or more.
Pickthall	...and we sent him to a hundred thousand(folk) or more.
Asad	...And [then] we sent him (one again)to [his people]a hundred thousand [souls] or more.

It seems that all the translators, except Daryabady, do not realise that the Arabic conjunction: **و** does not denote its basic meaning in that Ayah.

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All the renderings give an impression that the number of the people of Jonah is not exactly known. But this is not the intended meaning of the source language conjunction in the Ayah.

The meaning of that Ayah indicates, as mentioned, that the number of the people of Jonah was more than a hundred thousand. But for a stylistic purpose, the phrase (مئة ألف/a hundred thousand) is preceded to focus on the fact that the number was a huge one; they were more than a hundred thousand souls.

Thus, it is clear that the difference between the meaning of the source language text and that of the target language text is as big as the difference between the meaning of certainty and the meaning of uncertainty.

Those two examples given under the sub.titles mentioned above give an idea of how, sometimes, the translators go far a way in their translations from the intended source language meanings. The examples show, in other words, the inevitable loss of meaning in translating The Qur'an into English. That is to give evidence that The Qur'an is untranslatable in terms of transfer its content and language style.

#### **4.5 THE PREPOSITIONS**

Prepositions are: "the words that indicate the relationship between objects." (Finlay: 45). Or a preposition is, simply, "A word placed before a noun or pronoun to show its relation to some other word in the sentence." (Murthy: 190).

Moreover, prepositions represent one of the difficult fields in the translation between Arabic and English. That is due to the differences between Arabic and English in using prepositions. And that is, also, because of the differences between Arabic and English prepositions in terms of their connotations and roles in the sentence.

##### **4.5.1 The Preposition Connotations**

The connotation of a preposition differs from language to another and from a context to another within the same language. Sometimes the

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preposition connotation is in a strong relationship with the noun which comes after that preposition.

To illustrate the above.mentioned situation the following examples have been quoted.

(سبأ: 24) "وإنا أو إياكم لعلی هدی أو فی ضلال مبین"

### The Analysis

The Ayah contains two prepositions: *على/ala* and *في/fi*. The first one in the source language is convenient for the noun: *ضلال/dhalāl*/misguidance, while the second one is suited for the Arabic noun: *هدى/huda*/guidance.

In discussing this issue it would be mentioned that the preposition *على* in this context signifies the high rank or the high position. It indicates the highness of guidance, goodness and righteousness. That is to say that those who are guided and who are on the strait path of Islam, they are on a high rank and in a very good position. And that is because the Arabic preposition *على* signifies what the grammarians of Arabic called *الاستعلاء/al-isti,la'*/the highness; it refers, as mentioned, to the good rank and position. Therefore using that Arabic preposition with the Arabic noun *هدى/guidance* indicates the strong relationship between the guidance and the highness from the Islamic point of view.

On the contrary, the preposition *في* is suited with the meaning of *ضلال/misguidance* or going astray.

Alzarqany said what its translation could be:

Since the owner of the truth is on a strong faith and a high rank, the preposition *على* is suitable, in the text, with the noun *هدى/guidance*. However, those who are misguidance, they are like someone who is enveloped and wrapped inside a very thick layers of misguidance and false (Al-Zarqany: 1/893).

The following table shows how the translators have dealt with those two Arabic prepositions in their translated versions of the above.mentioned Ayah.

Table 4.18. The translations of Ayah 24 of Surah Saba’.

The translator	The translation
Hilaly& Khan	...(either) we or you are rightly guided or in plain error
Asad	...And, behold, either we [who believe in] or you [who deny His oneness] are on the right path, or have clearly gone astray!
The Bewleys	...it is certain that one or the other of us either we or you, is following guidance or else clearly astray.
Dawood	...we cannot both be right: either you or we are in evident error.
Daryabady	...verily either we or you are on the guidance, or in clear error.
Ali	...and certain it is that either we or ye are on right guidance or in manifest error!
Arberry	...surely. Either we or you upon right guidance, or in manifest error.
Pickthall	Lo! We or you assuredly are rightly guided or in error manifest.
Palmer	...And, verily, we or ye are surely in guidance or in obvious error.
Saheeh	...And indeed, we or you are either upon guidance or in clear error.

In analysing those English translated versions of the Ayah; we find that some of them have not rendered an English equivalent of one of those two Arabic prepositions. Hilaly and Khan and Pickthall have not rendered the English equivalent of the Arabic preposition على. They have, semantically or freely, translated the content of the Ayah. Therefore, they do not mention the English equivalent of the source language preposition على.

On the contrary, Asad has not rendered an English equivalent for the source language preposition في. Dawood, however, has omitted the entire Arabic prepositional phrase على هدى. The Bewleys have inclined to give a semantic translation for that Ayah. Therefore, they have not rendered the word-for-word equivalent of those two Arabic elements.

As for others, Ali and Daryabady have used the two English equivalents: on and in, while Arberry and Saheeh have used: upon and in. palmer, however, has used the same English equivalent: in, to render the meaning of

the two Arabic prepositions: *على* and *في*. Moreover, such an equivalent cannot render the meanings and the connotations of the two different Arabic prepositions.

Overall, those who have inclined to render the Arabic text semantically, their translations have resulted in inevitable loss of meaning. The connotations of the two Arabic prepositions are unavoidably lost.

Yet, those who have chosen to render English equivalents such as *on*, *upon* and *in*, they cannot claim that their English prepositions convey the exact meanings and connotations of the Arabic ones.

This is due to the differences between the two languages in using the metaphoric structures; it is to say that the Arabic metaphoric prepositional phrase has its own connotations, which cannot be, totally and exactly, delivered.

#### 4.5.2 The Multi-Meaning Prepositions

In Arabic, sometimes, a preposition takes the role of another, and when a preposition takes the meaning of another one that does not mean that the former does not signify its original meaning; it, rather, means that the preposition denotes its original meaning in addition to the other additional meaning. In other words, the preposition in concern is a multi.meaning one.

It is an aesthetic style where the linguistic device/the preposition gives a meaning of another term and still indicates its original meaning. The difficulty, which a translator could face, is to find the exact English equivalent, which gives the same meaning and connotation of the Arabic preposition. There will be, in this regard, a loss in the meaning of the source language preposition.

The following Ayah represents an example of what has been said:

(طه: 71) "...ولأصلبكم في جذوع النخل..."

#### The Analysis

The above.mentioned Ayah has the Arabic preposition: *في*/*in*, which denotes the meaning of the other Arabic preposition: *على*/*ala/on*. However,

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being denoting another preposition meaning does not mean that the Arabic preposition: في does not signify its original meaning as mentioned above.

The purport of the Ayah is that Pharaoh threatened the magicians after they had believed in Allah, that he will crucify them on the trunks of palm trees.

The aesthetic connotation of the source language preposition في in addition to its new meaning is that the preposition: في connotes the great deal of feelings of hatred, which Pharaoh has had against the magicians after they had believed in Allah. He would have liked to kill them by using a very terrible way in killing. He has not said that he will crucify them, only, on the trunks of the palm trees, he, rather, would have liked to kill them, cut their bodies and hide them (in) the trunks of the palm trees. That preposition (في) indicates, as mentioned, the terrible way of killing the magicians; the way by which they would have been vanishing. That is, in turn, indicates, as mentioned, the great hatred which Pharaoh has had in his heart against those magicians who have believed in Allah rather than him.

Al-Khalidi has stated:

"إنه (فرعون) يريد أن يؤكد تصليبه لهم، ومبالغته في ذلك التصليب... فكانه من شدة حقه الأسود عليهم شق جذوع النخل شقاً، وأدخلهم فيها إدخالاً، وهم مقطوعو الأيدي والأرجل، وكأنه يتمنى لو ذابوا داخل جذوع النخل ذوباناً".

(Al-Khalidi: 2/469).

What Al-Khalidi has said regarding the indication of the Arabic preposition في is that Pharaoh wanted to emphasise that he would crossify the magicians and he exaggerated the crossification process (to threaten them). He, due his hatred against them, wanted to cut them and put their remains in the trunks of the palm trees as if he wanted to make them melt in the trunks.

Thus, the surface meaning of: في in that Ayah is (on), but the deep meaning, additionally, is (in) which indicates what has been mentioned above.

The following table shows some of the English translations of that Ayah which, in turn, shows how the translators have dealt with the Arabic preposition: في in the above-mentioned Ayah.

*Table 4.19. The translations of Ayah 71 of Surah Taha..*

The translator	The translation
Ali	...and I will have you crucified on trunks of palm. trees:
Saheeh	...and I will crucify you on the trunks of the palm trees...
Pickthall	...and I shall crucify you on the trunks of the palm trees...
The Bewleys	...and have you crucified on palm trunks...
Asad	...and I shall most certainly crucify you in great numbers on trunks of palm.trees.
Hilaly& khan	...and I will surely crucify you on the trunks of date.palms,
Arberry	...then I shall crucify you upon the trunks of palm. trees;
Dawood	...and crucify you on the trunks of palm. trees.
Daryabady	...and surely crucify you on the trunks of palm.trees;
Palmer	...and I will surely crucify you on the trunks of palm trees;

As the table shows, all the translators, except Arberry, used the English preposition (in) to deliver the meaning of the Arabic preposition في. Arberry has used the other English preposition upon as an equivalent of the Arabic في. But both English prepositions convey, only, part of the meaning of the Arabic preposition في. They do not convey the indication of the source language preposition, which is focussed on the strong feelings of hatred of Pharaoh against the magicians.

Thus, the connotations and the indications of the source language preposition are lost in translating the above Ayah into English.

### 4.5.3 Mistranslating The Prepositions

When there is mistranslation of an Arabic preposition, it is rare to find that all the ten English versions of The Qur'an made the same mistake. In other words mistranslation could be in one or more amongst the ten versions, but not in all of them.

The following Ayah represents an example of that case:



(الماعون: 4)

"الذين هم عن صلاتهم ساهون"

The Arabic preposition عن in the above Ayah denotes being heedless, and careless about Salah or prayer. It does not mean being heedless in Salah or during the Salah performance. For there is no one who can keep focussed in his Salah without being heedless, even for a while during the praying process. The mind sometimes thinks outside Salah while in prayer. So it would not be fair to punish prayers for not doing something which they are normally unable to do.

Moreover, most of the exegetes of The Qur'an have said that that Ayah was sent down to the Prophet in regard of the hypocrites who used to do their prayers, only, if Muslims saw them. But if no one saw them they used to be heedless and careless about their Salah. This point of view is supported by the following Ayah: "الذين هم يراؤن..." / Those who (want but) to be seen.

The purport of the Ayah is to warn those who, usually, delay their Salah from its certain fixed times (Hilaly and Khan: 852).

In short, woe in that Ayah is for those who are heedless and unmindful about their Salah or prayers; those who delay the prayer until after its certain time. And those people are the hypocrites as mentioned above.

Nevertheless, we cannot understand that Ayah as if those people whom were threatened in the Ayah are those who sometimes do not concentrate in their prayers. That is because no one would be able to concentrate in his prayer all the time without thinking, even for a little while, outside his prayer as mentioned above.

In this regard most of the English translated versions which are being studied in this research have failed to convey the exact meaning of the Arabic preposition عن. But this is not in our concern under the above sub.title. Our concern, here, is to discuss the clear mistranslation of that Ayah which has been done by Dawood as follows:

...but are heedless in their prayers.

Most of the translators, other than Dawood, have used the English equivalent (of) in rendering the Arabic preposition: عن. The problem here is

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that the English equivalent (of) could give an impression that woe could be for those who are heedless in their prayers, rather than those who are careless about it; those who are hypocrites. As it is mentioned this is not in concern here, though there is loss of meaning.

The mistranslation, which has been done by Dawood, is the issue in concern here. Dawood's rendition contains a clear mistranslation of the above.mentioned Ayah. That is because using the English preposition (in) does not convey the meaning of the Arabic one: عن. The English preposition indicates that the 'woe' in the Ayah is for those who are heedless in their prayers, which is not the intended meaning of the Ayah.

Al-Zamakhshari says:

"معنى (عن) أنهم ساهون عنها سهو ترك لها وقلة التفات إليها، وذلك فعل المنافقين والفسقة الشطار من المسلمين، ومعنى في: أن السهو يعتريهم فيها بوسوسة شيطان أو حديث نفس، وذلك لا يكاد يخلو منه مسلم، وكان رسول الله صلى الله عليه وسلم يقع له السهو فضلاً عن غيره، ومن ثم أثبت الفقهاء باب سجود السهو في كتبهم. وعن أنس رضي الله عنه: الحمد لله على أن لم يزل في صلاتهم."

(Al-Zamakhshari: 4/799,800).

The purport of the above quotation is that the threat in the Ayah is not for those who are, sometimes, being heedless in their Salah or prayer. For even the Prophet was sometimes forgetful in his salah. This heedlessness is inevitable in the prayer; it is something normal that any human is, sometimes negligent.

All in all, translating the Arabic preposition of The Qur'an into English has resulted in losing some of the connotative meanings of those prepositions. However, sometimes the translation could result in losing some aspects of the basic meanings of the source language prepositions.

#### 4.6 THE PRONOUN SHIFT/الالتفات/AL-ILTIFAT.

Pronoun shift in Arabic represents an important phenomenon in terms of the signification and the meaning. It is a very sensitive stylistic device which might confuse the non-Arabic reader. And "Those unfamiliar with Qur'anic

style might question the shifting of pronouns in many verses, which is so alien to English. This cannot be eliminated in translation, however, without loss to intended meanings. Far from showing inconsistency, such variations are not only correct in Arabic but are the source of its beauty and precision, which unfortunately cannot be captured in another language." (Sahih: v).

As a part of this phenomenon, God, for instance speaks in The Qur'an as We/Us/Our, sometimes as I/Me/My, God is also addressed as 'You', and reference to God may shift through first, second, and third person within a short span of discourse. This is among many issues in The Qur'an which made many orientalists express their surprise against it. (Ali: xvi).

Nevertheless, this Arabic phenomenon is a part of a wider one called *الانفـات*/the shift. The pronoun shift can be constructed by turning from one pronoun to another, though those pronouns share the same referent.

That phenomenon indicates a non-canonical change/shift in the linguistic surface structure, which in turn signifies a specific meaning. It is, in other words, a kind of linguistic deviation, which is also intended to refer to an aesthetic purpose at the syntactic level.

*الانفـات*/ the shift will be discussed, only, on the pronominal level as it has been defined above. As Al-Zarkashi and many Arabic rhetoricians and linguists have confined *الانفـات*/the shift, only, to the pronoun. He said:

”واعلم ان لتتكم والخطاب والغبة مقامات والمشهور ان الانفـات هو الانتقال من احدهما إلى الآخر  
بمعنى التعبير  
بالأول“  
(Al-Zarkashi: 3/316).

Al-Zarkashi in the above quotation said that the shift is to put the pronouns (the first, second, third) one in the position of the other. See, also: (Ibn Al-Mu,taaz: 58, 59) and: (Al-Qazwini: 1/71).

In this context *الانفـات*/the pronoun shift is a linguistic movement in which the context deviates from one pronoun to another for an intended meaning, though the two pronouns have shared the same referent.



To seek abbreviation the term الالتفات/the shift will be used to signify only the content of الالتفات في الضمائر /the pronoun shift.

There are many formulas of the pronoun shift according to the kind of the pronouns in the linguistic structure. The pronoun shift could be:

From the first person pronoun to the third person pronoun; from the second person pronoun to the first person pronoun; from the second person pronoun to the third person pronoun; from the third person pronoun to the second person pronoun and from the first person pronoun to the third person pronoun. See (Al-Zarkashi: 315.319).

The concern in this study will not be to discuss that linguistic phenomenon as we will focus on the ways the translators followed to deal with that phenomenon in translating The Qur'an into English.

For reasons related to the limitation of this study, only, some formulas will be cited to illustrate this linguistic non.canonical deviation, and, more importantly, to see how the translators have dealt with this issue in their translated versions of The Qur'an.

#### 4.6.14.6.1 the shift from the third person to the second person/ الالتفات من الغائب إلى المخاطب

Firstly, "A pronoun used for the person speaking is known as first person... A pronoun used for the person spoken to is known as the second person... (And) A pronoun used for the person spoken of is known as the third person." (Murthy: 63). See, also, (Quirk: 205).

The following Ayah represents an example of a pronoun shift from the third person to the second person, as it will be shown:

"عيسى وتولى. أن جاءه الأعمى. وما يدريك لعله يزكى" (عيسى: 1، 2، 3)

#### The Analysis

In the above.mentioned three Ayahs of Surah عيسى/He frowned, there is a pronoun shift from the singular third person pronoun (he, him) to the singular second person pronoun (you).



In those Ayahs there are four verbs: عـس/abasa/He frowned, تولى/tawalla/he turned away جاء/ya'ahu/came to him and يدري/yudrika/shall make you know. The first three verbs include singular third person pronouns, whereas the forth one includes a singular second person pronoun. Yet the pronouns of the first two verbs are hidden, while the pronouns of the second two verbs are apparent ones, as shown in below:

عـس(هو)، تولى (هو)، جاء(ه) و يدري(ك)

The fourth pronouns have the same referent; all of them refer to the Prophet Mohammed. According to the canonical pronominal system, the forth verbs should have taken the same pronoun formula.

The question posed, here, is: why has The Qur'anic language shifted from the third person pronoun in the first three verbs to the second person pronoun in the forth verb?

Before answering the question it should be referred back to the occasion of Surah عـس/He frowned, as Asad stated that:

'one day, as recorded in many well.authenticated traditions, the Prophet was engrossed in a conversation with some of the most influential chieftains of pagan Mecca, hoping to convince them.and, through them, the Meccan community at large.of the truth of his message. At that point he was approached by one of his followers, the blind Abdu Allah ibn Shurayh.know after his grandmother's name as Ibn Umm Maktum.with the request for a repetition or elucidation of certain earlier passages of The Qur'an. Annoyed by this interruption of what he momentarily regarded as a more important endeavour, Mohammed 'frowned and turned away' from the blind man.and was immediately, there and then reproved by the revelation of the first ten Ayahs verses of this Surah. In later years he often greeted Ibn Umm Maktum with these words of humility: 'welcome unto him on whose account my sustainer had rebuked me'. See (Asad: 930). See, also: (Ibn-Kathir:4/481).

The purpose of the beginning of that Surah was to address a soft rebuke or blame to the Prophet Mohammed for his behaviour, though the purpose behind his behaviour was to convert the chiefs of Mecca to Islam.

The specific deep message that has been received by that kind of pronoun shift can be understood in light of the fact that Allah has wanted to blame, softly, his messenger, so that he will not behave as he has behaved in regard to the blind person.

But how does the pronoun shift indicate that soft blame?

The first two verbs signify two actions, which should not have been done by the Prophet. Although the Prophet had done what he had done for the sake of the message, which he has delivered, the revelation has been sent down to correct his opinion, and his behaviour.

The Qur'anic language has used the third person pronoun with the first three verbs: *عَبَسَ، تَوَلَّى، جَاءَهُ*/He frowned, turned away, he came to him. That is to give an impression that the Qur'an has talked about somebody else not the Prophet whom was addressed by those Ayahs. It is to say that the one who frowned, turned away should not have been the second person (the Prophet), it should have been the third person (someone else). The person whom was blamed is, however, the third person in the aesthetic structure of The Qur'anic linguistic style, though it was the Prophet himself in reality. In other words, that kind of pronoun use is to notify the Prophet and to make the notification as soft as it could be. It is, also, a kind of the indirect blame and notification. Therefore The Qur'anic language has used the third person pronoun rather than the second person pronoun, which should have been used in the first two Ayahs of Surah *عَبَسَ*/He frowned.

As for the third verb (*جَاءَهُ*/he came to him) it follows the first two verbs, mentioned above, by using the third person pronoun.

The pronoun of the forth verb (*يُذَكِّرُ*/will make you know) has been replaced by the second person form. That is because the knowledge of the Prophet, as a human being, is limited compared with the absolute knowledge of Allah. In other words the knowledge of the Prophet is a mortal one. So there is no blame on the Prophet in relation with his limited knowledge. And since there is no blame on him because of the limitation of his knowledge, The Qur'anic language has used the second person pronoun with the verb *يُذَكِّرُ*/will make you know.

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Al-Qurtubi has concluded another meaning from the pronoun shift in the Ayah; he stated that the shift is to show the mercy and the reassurance of Allah to the Prophet. He said:

ثُمَّ أَقْبَلَ عَلَيْهِ بِمُوجَهَةِ الْخُطَابِ ثَانِيًا لَهُ فَقَالَ : " وَمَا يُذْرِيكَ " أَيِ يُعَلِّمُكَ "

(Al-Qurtubi: 19/213 )

In short, the sensitive Qur'anic style has used the third person pronoun with the verbs which signify actions which, in turn, should not have been done by the Prophet (such as frowned and turned away).And this is to avoid addressing and blaming the Prophet directly as mentioned above. But when it comes to the second verb يذريك/will make you know, the pronoun has been shifted, as stated, from the third person form to the second person form. That is because there is no blame on the Prophet due to his mortal limited knowledge.

The question, here, is: how have the translators dealt with the pronoun shift in translating those three Ayahs of The Qur'an into English?

The following table shows some of the translated versions of those Ayahs into English.

Table 4.20.. The translations of Ayahs 1, 2 and 3 of Surah Abasa.

The translator	The translation
Asad	He frowned and turned away because the blind man approached him! Yet for all thou didst know[O Mohammad] he might perhaps have grown in purity.
Saheeh	He [i.e., the Prophet صلى الله عليه وسلم] frowned and turned away. Because there came to him the blind man, [interrupting]. But what would make you perceive, [O Mohammad], that perhaps he might be purified.
Hilaly& Khan	The Prophet صلى الله عليه وسلم frowned and turned away because there came to him the blind man (i.e., 'Abdullah bin Umm.Maktum' who came to the Prophet صلى الله عليه وسلم while he was preaching to one or some of the Quraish chiefs). And how can you know that he might become pure (from sins).
Daryabady	He frowned and turned away, because there came to him a blind man. How can you know, whether he might be



	cleaned.
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The rest of the group have followed the same procedure in translating the source language pronouns into English. Therefore, only four English translated versions of those Ayahs have been cited.

The problem posed here, is due to the differences between the source language and the target language in concern of the pronoun usage. The deep signification and the indirect meaning which is signified by the Arabic pronoun shift, have not been perfectly, conveyed to the target language. That is because the Arabic pronoun shift has its deep meaningful purposes which are related to the Arabic style in constructing pronouns and addressing people. And those purposes, as mentioned, cannot be rendered into English by using the same English equivalents of the Arabic pronouns.

In other words, the pronoun shift is a very well.known stylistic technique in Arabic. It is strongly related to Arabic language, and the literal translation results in inevitable loss of meaning or misconception in English.

#### 4.6.24.6.2 the shift from the second person to the third person/ الالتفات من المخاطب إلى الغائب.

On the contrary of the above.mentioned discussion, there is another form of the pronoun shift. In this form the shift is from the second person pronoun to the third person pronoun.

The following Ayah shows an example of the above.mentioned pronoun shift:

"حتى إذا كنتم في الفلك وجرين بهم بريح طيبة..." (يونس: 22)

#### The Analysis

The Ayah talks about the disbelievers who always return to Allah and ask Him for help when they board ships in seas.

There are two kinds of pronoun in that Ayah referring to the same referent (the disbelievers). In addition, there is a pronoun shift from the plural

second person pronoun in the defective verb (كنتم/*kuntum*/you are or were) to the plural third person pronoun in the prepositional phrase (بهم/*bihim*/with them).

According to the Arabic canonical sequence of the pronouns, the prepositional phrase in the Ayah should have included a second person pronoun (بكم/*bikum*/with you) rather than the third person pronoun (بهم). That is to coincide with the second person pronoun in the defective verb (كنتم).

But what are the aesthetic purposes of the pronoun shift in the Ayah?

The pronoun shift from the second to the third person indicates another deep shift in the meaning; by using the second person pronoun in the defective verb (كنتم), the disbelievers were addressed directly, so that they were, strongly, rebuked for disobeying Allah and denying His message to them. But when they board the ships and are in a very difficult situation they turned to Allah by invoking Him to relieve and help them.

Accordingly, the second person pronoun in the defective verb (كنتم) is suitable to the strong direct rebuke and threat, while the third person pronoun in the prepositional phrase (بهم) is convenient to the situation of submission to Allah in the seas. As the third form represents the situation of being submitted and surrendered to their fate and to their God's decision.

Moreover, the second person pronoun in the Ayah coincides with the disbelievers being in the ship near the beach, before they go far away in the sea. But the third person pronoun in the prepositional phrase (بهم) is convenient to the disbelievers being in the ships after they went far a way from the beach. And that distance does not, only, represents the physical distance between them and the beach, but, also, the distance represents the fare distance between them and Allah. The context tends by using the third person pronoun to ignore them as they had forgotten about their God.

The pronoun shift, however, indicates the psychological shift of the disbelievers when they have changed their attitudes regarding believing or disbelieving in Allah; they had disbelieved in Allah when they were on the

land, but after that (at sea) they turned to Allah in repentance and submission.

There is another deep connotation of the pronoun shift in the above.mentioned Ayah. That connotation is that the pronoun shift refers to the movement of the wind when it has changed its direction while they were at sea. They have been so scared because of the movement of the wind which help in the context to draw a perfect image of their situation in the sea. In other words, the shift of the pronoun in the surface structure indicates the movement of the wind and the movement of the disbelievers' hearts in the deep structure.

Al-Qurtubi has mentioned that this kind of the pronoun shift is common in The Qur'an and the Arabic poetry...and it is allowed in Arabic to revert from the third person pronoun to the second person pronoun He said:

وقوله : " وَجَرَيْنَ بِهِمُ " خُرُوجَ مِنَ الْخِطَابِ إِلَى الْغَيْبَةِ، وَهُوَ فِي الْقُرْآنِ وَأَشْعَارِ الْعَرَبِ كَثِيرٌ... وَجَائِزٌ فِي اللُّغَةِ  
 أَنْ يُرْجَعَ مِنَ خِطَابِ الْغَيْبَةِ إِلَى لَفْظِ الْمُؤَاظَةِ بِالْخِطَابِ "

(Al-Qurtubi: 8/324 )

Al-Zamakhshari added that the shift is, also, to draw an image of their attitude by addressing others to exaggerate their actions. He says:

"فإن قلت ما فائدة صرف الكلام من الخطاب إلى الغيبة؟ قلت المبالغة، كأنه يذكر لغيرهم حالهم ليعجبهم منها  
 ويستدعي منهم الإنكار والتوبيخ".

(Al-Zamakhshari: 2/327). See, also, (Al-Hidabi: 75).

The following table shows some of the English translated versions of the above-mentioned Ayah.

Table 4.21. The translations of Ayah 22 of Surah Yunus..

The translator	The translation
Ali	...so that Ye even board ships;.they sail with them with a favourable wind...
Arberry	...and when you are in the ship.and the ships run with them with a fair breeze,



Saheeh	...until when you are in ships and they sail with them by a good wind...
Hilaly& Khan	...till when you are in the ships, and they sail with them with a favourable wind.
Asad	And [behold what happens]when you go to see in ships [They go to see in ships] and they sail on in them in a favourable wind...
Dawood	They embark: and as the ships set sail, rejoicing in a favouring wind...
The Bewleys	...so that when some of you are on a boat, running before a fair wind...
Palmer	...until when ye are in the ships. and these carry them afloat with a favouring wind
Daryabady	...until when you are in ships and they run away with them in a goodly wind
Pickthall	...till, when you are in the ships and they sail with them with a fair breeze...

As it shown in the table, all the translators except Dawood and the Bewleys have preserved the pronoun shift as it was in the source language.

The problem in reserving the pronoun shift in the Ayah is that it does not convey to English the exact meanings and connotations of the source language pronoun shift which are mentioned above. Moreover, reserving the shift has reduced the naturalness and the fluency of the English text which resulted in some confusion in understanding the meaning in the target language.

Dawood and the Bewleys have inclined to paraphrase the source language Ayah. Therefore, the source language pronoun shift has been affected, as they have used, only, one pronoun form in the defective verb (كنتم) and the prepositional phrase (فيهم).

Dawood has chosen the third person pronoun of the English equivalent of the defective verb (كنتم) and the prepositional phrase (فيهم). He has changed the second person pronoun in (كنتم) into a third person pronoun to coincide with the third person pronoun in the prepositional phrase (فيهم). Yet he (Dawood) omitted the prepositional phrase, which includes the third person pronoun.

As for the Bewleys, they have used the clause (some of you) instead of the third person pronoun (you) in the source language defective verb (كنتم). And they (the Bewleys) have inclined to omit the prepositional phrase (هم) which includes the third person pronoun.

Dawood's and the Bewleys' versions are more fluent and natural, though they have paraphrased the source language pronoun shift. But, as they have not paid attention to the shift in the Arabic Ayah, the above.mentioned meanings and connotations, which are signified by the shift, are lost in their translations of The Qur'an.

Overall, the pronoun shift represents one of the most difficult problems in translating Qur'an into English. Bell has expressed his surprise regarding the pronoun shift in the pronouns, which refer to Allah in The Qur'an in the following quotation:

'The assumption that God himself is the speaker, every passage, however, leads to difficulties. Frequently God is referred to in the third person. It is no doubt allowable for a speaker to refer to himself in the third person occasionally, but the extent to which we find the Prophet apparently being addressed and told about God as third person, is unusual. It has in fact been made a matter of ridicule that in the Qur'an God is made to swear by himself. That he uses oaths in some of the passages beginning, 'I swear (not)...' can hardly be denied. This was probably a traditional formula. 'by thy lord' is, in fact, a common designation of God in The Qur'an.' See (watt, 1970: 66).

Thus, there is inevitable loss of meaning either in paraphrasing or in, literally, translating The Qur'anic pronoun shift into English. For the functions of pronouns are different from one language to another. And a pronoun in one language is not taken to refer to another pronoun in another language (Ali: xvi).

#### 4.7 THE ELLIPSIS / الحذف / AL-HADHF

Ellipsis is "The omiission from a sentence of material which is logically required to complete its structure". (Trask: 47). Many translation theorist and linguists have discussed the linguistic ellipsis and its conditions in language. Baker, for instance, has stated that "Ellipsis Involves the omission of an item, in other words in ellipsis an item is replaced by nothing. This is a case of leaving something unsaid which is nevertheless understood. It does not include every instance, in which the hearer or reader has to supply missing information, but only those cases where the grammatical structure itself points to an item or items that can fill the slot in question". (Baker: 186). Ellipsis, however, is "Deletion of linguistic elements that are required because of either syntactical rules or lexical properties" (Bussmann: 144). Ellipsis, thus, is so important in terms of both: the meaning and the text as it will be stated.

The Qur'an is not a book of history, geography, philosophy or any subject other than religion or faith. Its main theme is to preach its teachings to mankind and guide them to the straight path of Allah. It is, in short, a call to Allah. Consequently, "The Qur'an confines itself to essentials thereby omitting any irrelevant details. Thus, all its contents consistently revolve around this call". See (Maududy: 13). The Qur'anic language, then, uses the technique of "Ellipticism which often deliberately omits intermediate thought.clauses in order to express the final stage of an idea as pithily and concisely as is possible within the limitation of a human language. This method of the "Ijaz is as I have explained, a peculiar, integral, aspect of the Arabic language, and has reached its utmost perfection in The Qur'an". (Asad: VI)

Moreover, ellipsis is one of the most important and difficult issues in translation. Many linguists of Arabic have discussed ellipsis in Arabic generally and in The Qur'an in particular. Moreover, the two main purposes of ellipsis in The Qur'an are: to abbreviate texts and to enrich meanings of the texts. (Al-Suyuti: 306 ).

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There are many places and many kinds of ellipsis in The Qur'an. The attention, here, is not to focus on the detailed studies about ellipsis in The Qur'an. It is, rather, to see how the translators have dealt with this phenomenon in translating The Qur'an into English.

The problem posed in this context is that when the words, phrases, sentences or even paragraphs that are omitted in the source language text, are omitted in the target language text there will be unnaturalness and misconception in the target language text. But if the translators have given what has been omitted, the aesthetic purposes and the richness of the original ellipsis will be lost. Daryabady says: 'The Qur'anic I'jaz variously interpreted as its inimitable ellipticism, miraculous elegance is more meaningful than words added into its translation.' (Daryabady: xv).

And in the two cases (adding the missing information or not) there will be unavoidable loss of meaning in translating that kind of Arabic technique into English as it will be discussed in the following pages.

#### 4.7.1 The Ellipsis Of The Apodosis

Apodosis in a conditional sentence is "the clause which expresses the consequence of the fulfilment of the conditional clause." (Trask: 18).

Omitting the second clause of the conditional phrase features in The Qur'anic text. It does not happen without signs refer to the clause which is omitted. That ellipsis gives The Qur'anic text additional connotations and strength. Yet omitting the clause is, semantically, superior to mentioning it.

The following example has been quoted to illustrate what has been mentioned:

" ولو أن قرانا سيرت به الجبال أو قطعت به الأرض أو كلم به الموتى بل الله الأمر جميعا... "

(الرعد: 31)

#### The Analysis

The above.mentioned Ayah contains a conditional phrase. It consists of: the conditional *لو*if, the protasis (the first clause of the conditional phraso)

which is: *أن قرأنا سيرت به الجبال أو قطعنا به الأرض أو كلم به الموتى* and the apodosis (the second clause of the conditional phrase) which has been, for some reason, omitted.

Moreover, omitting the apodosis from the Ayah is intended to indicate a strong confirmation that the disbelievers would not believe in The Qur'an. And omitting the apodosis, also, is to confirm that if there is a supposed Qur'an, which could make mountains move, the earth split or the dead be addressed by it, it would not have been other than this Qur'an.

Furthermore omitting the apodosis refers to that its purport is impossible. This purport would, as mentioned, be that there is no other Qur'an and the disbeliever would not believe in any other book if they had not believed in this Qur'an. In addition, it is important to indicate that omitting the apodosis is intended in order to open the scope of signification and to widen the extent of probabilities, which could be the purport of the apodosis, which has been omitted.

Since The Qur'an has not mentioned what would the purport of the apodosis be, the exegetes of The Qur'an have had many different opinions regarding the possibility of the meaning of the protasis. Some of the exegetes have stated that the meaning of the omissive clause of the conditional phrase is: it would be this Qur'an. However, other translators have chosen different opinions such as: they (the disbelievers) would not believe in it as mentioned above. The differences in translations here is due to the differences in intrerpretations Asad, for instance, stated that his chosen translation was depending on interpretation by Tabariand, Al-Zajjaj, Baghawi and Zamakhshari as well (Asad: 365).

Al-Zamkhshari says:

"ولو أن قرأنا. جوابه محذوف... والمعنى... لكان هذا القرآن... وقيل معناه... لما آمنوا به ولما تنبهوا عليه".

(Al-Zamakhshari: 2/506).

He said that the apodosis is omitted and the omitted clause would be 'it would be this Qur'an' and it was said that the meaning (of the omitted clause) is they would not believe in and would not be aware of it.

Al-Tabari has said that the elliptic apodosis is: *لكنهم بالكفر*/they would disbelieve in the Merciful. (Al-Tabari: 13/102)

The question, posed here, is: how have the translators dealt with the omitting apodosis in that Ayah?

The following table shows some of the English translated versions of that Ayah.

*Table 4.22. The translations of Ayah 31 of Surah Al-Ra'd.*

The translator	The translation
Dawood	And even if there be a Koran that could move mountains, rend the earth a sunder, and make the dead speak, surely all things are subject to God's will.
Hilaly& Khan	And if there had been a Qur'an with which mountains could be moved (from their places) or the earth could be cloven a sunder, or the dead could be made to speak (it would not have been other than this Qur'an). But the decision of all things is certainly with Allah.
Arberry	If only a Koran whereby the mountains were set in motion, or the earth were cleft, or the dead were spoken to. nay, but God's is the affair altogether.
Daryabady	And if there were a Qur'an whereby mountains could be moved or the earth could be traversed or the dead could be spoken to, it would be in vain. Ay! The affair belongs to Allah entirely.
Asad	Yet even if [they should listen to] a [divine] discourse by which mountains could be moved, or the earth cleft a sunder, or the dead made to speak. [they who are bent in denying the truth would still refuse to believe in it]! Nay, but God alone has the power to decide what shall be.
The Bewleys	Even if there were a Qur'an which moved mountains, or split the earth open or spoke to the dead...! On the contrary! The affair is Allah's altogether.
Pickthall	Had it been possible for a lecture to cause the mountains to move, or the earth to be torn a sunder, or the dead to speak (this Qur'an would have done so). Nay, but Allah's is the whole command.



Palmer	And though it were a Koran by which the mountains were moved, or by which the earth were cut up, or the dead made to speak. nay, God's is the command altogether!
Ali	If there were a Qur'an with which mountain moved, or the earth were cloven asunder, or the dead were make to speak, (This would be the one!). But, truly, the command is with God in All things!
Saheeh	And if there was any Qur'an [i.e., recitation] by which the mountain would be removed or the earth would be broken apart or the dead would be made to speak [it would be this Qur'an]

The table shows that Dawood, Arberry, Pickthall and the Bewleys have not filled the elliptic gap. They have translated the Ayah as it is in the source language text, without any attemptation to convey the meaning of what has been omitted in the Arabic text. Those versions, clearly, represent the loss of meaning in translating that Ayah. And that is because they have not delivered the omissive apodosis and they have not given any attention to what the exegetes of The Qur'an have said regarding that ellipsis in the original source language Qur'anic text.

Since the ellipsis in the source text cannot be understood without filling the elliptic gap in the target text, the target language reader feel that there is something lost; he will feel that there are some words or phrases which have not been conveyed to the English language. In his translation Asad emphasize that "In order to render its meaning into a language which does not function into a similarly elliptical manner, the thought.links which are missing.that is deliberately omitted.in the original must be supplied by the translator in form of frequent interpretations between brackets; for, unless this is done, the Arabic phrase concerned loses all its life in the translation and often become meaningless jumble". (Asad: vi).

As for the rest of the translators, they have tried to convey the meaning of the elliptic phrase. They have chosen from the Qura'n exegetes' books to fill the elliptic gap. They have, then, translated differently what has been omitted in the Arabic text as shown in the table.

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Although, those translated versions may be closer to the target text, there is a problem posed from the fact that no one of the exegetes or the translators can claim that what he has chose is the best or the only acceptable opinion or suggestion to bring back the meaning of the omissive apodosis.

Furthermore, mentioning one or more of the exegetes' opinions or suggestions could result in the loss of the aesthetic purposes of the ellipsis in the source language text.

Another example with another conditional article is given in the following Ayah to shed more light on the apodosis Ellipsis.

(يس: 45) "وإذا قيل لهم اتقوا ما بين أيديكم وما خلفكم لعلكم ترحمون"

### The Analysis

The above Ayah consists of: the conditional إذا/idha/when and the protasis: ...وإذا قيل لهم.../and when it is said to them.... But the second part of the conditional phrase (the apodosis) is omitted in the source language text.

The apodosis is not mentioned in the Ayah for some meaningful purpose. The aesthetic purpose of that omission is to open the text to many meaningful possibilities so that the text would be enriched and more meaningful. The omission indicates the degree of heedlessness, which the unbelievers reached in their relationship with the message of the Prophet.

That elliptic clause could be: they turn back or they are heedless, as some of the translators have done. The point, here, is not whether the omissive clause is this or that, it is, rather, that the omission of that clause is more meaningful than its mention. That is because omitting the apodosis opens The Qur'anic text to many significant meanings and connotations as mentioned above. The Qur'anic context is inclined to clarify how terrible is the response of the disbelievers when they were called to fear that which is before them and that which is after them of the punishment of Allah.

Al-Qurtubi, in this regard, says:

” وَالْجَوَابَ مَحْذُوفٌ، وَالتَّقْدِيرُ : إِذَا قِيلَ لَهُمْ ذَلِكَ أَعْرَضُوا”

(Al-Qurtubi: 15/36).

The translation of the two quotations could be: the apodosis is omitted as if The Qur'an said 'and when it is said to them fear...they go astray'.

The problem, here, is that mentioning the response of the disbelievers could result in losing the aesthetic purposes which represents how heedless were the disbelievers in their response to the warning of the torment; they are heedless to the extent that they seem not to hear the above warning of the punishment.

Additionally, mentioning the apodosis confines the probabilities of the meaning, rather than opening the text to indicate more possible meanings and connotations.

Moreover there is an important purpose represented by omitting the apodosis. That is that omitting the apodosis indicates the omissive response. It is to say that the response of the disbelievers was nothing or there is no positive response from them towards the warning of the punishment. That is to say omitting the apodosis suggests to the reader the omission of their response.

Nevertheless, the source language reader knows that there is an aesthetic textual gap, and naturally deals with such ellipsis in The Qur'an as an aesthetic style to make the text more dynamic and to make the content more meaningful.

The following table shows how the translators have dealt with the source language ellipsis in the above Ayah.

Table 4.23. The translations of Ayah 45 of Surah Yaseen.

The translator	The translation
Arberry	And when it is said to them, fear what is before you and what is behind you: haply you will find mercy.
Saheeh	But when it is said to them, beware of what is before you and what is behind you, perhaps you will receive mercy.
The Bewleys	They are told, 'have taqwa of what is before you and



	behind you so that hopefully you will have mercy shown to you
Hilaly& Khan	And when it is said to them: 'fear of that which is before you (worldly torments), and that which is behind you (torments in the hereafter) in order that you may receive mercy (i.e., if you believe in Allah's religion.Islamic monotheism, and avoid polytheism, and obey Allah with righteous deeds)
Dawood	When it is said to them: 'have fear of that which is before you and behind you, so that you may be shown mercy', they give no heed.
Dar	When it is said to them: 'fear what is before you and what is behind you, that perchance you may find mercy; they withdraw.
Ali	When they are told, 'fear Ye that which is before you and that which is after you, in order that Ye may receive mercy' (They turn back).
Pickthall	When it is said unto them: beware of that which is before you and that which is behind you, that haply Ye may find mercy (they are heedless).
Asad	And [Yet] when they are told, 'Beware of [God's insight into] all that is open before you and all that is hidden from you, so that you might be graced with mercy', [most men choose to remain deaf;]
Palmer	And when it is said to them, 'Fear what is before you and what is behind you, haply ye may obtain mercy

As shown in from the table, some of the translators have brought the source language apodosis in their English versions. Daryabady, Dawood, Ali, Pickthall and Asad have chosen similar English phrases to fill the elliptic gap in the source language text.

However, although they have filled the textual gap by using English equivalents for the Arabic apodosis, their English equivalent does not give the exact meaning and connotations of the Arabic omission. But even filling the gap would not solve the problem. It would result, as mentioned, in losing the aesthetic purposes of the source language ellipsis.

The rest of the ten have not filled the elliptic gap, they have preserved the source language ellipsis. That, in turn, results in losing the disbelievers'

response in the target language. Moreover, their translations seem to be unnatural, and influent. Daryabady in his translation emphasise that:

"Another serious difficulty is caused by the case with which ellipsis occur in the best and finest Arabic style and where both words and phrases have to be supplied by the reader to make the sense complete ...the obvious duty of the translator in all such instances is to supply the omission, although his attempts in many cases must be hazardous". (Daryabady: xv).

The paradox in this regard is that neither mentioning the English equivalent of the Arabic elliptic clause, nor omitting it could give the exact meanings and connotation s of the Arabic ellipsis.

#### 4.7.2 The Ellipsis Of The Passive Verb Subject

The passive verb in Arabic has many purposes, among which is to refer to the greatness, the importance of the passive verb subject. This is neither the place to describe the aesthetic purposes of the passive form nor to state the indication of the subject in the passive form. The focus here is on the procedures, which the translators have followed to render the omitted subject to English.

The following Ayah is an example of what has been mentioned:

" أذن للذين يقاتلون بأنهم ظلموا..." (الحج: 39)

#### The Analysis

The above Ayah includes three passive verbs: أذن، يقاتلون، ظلموا. The concern, here, is about the first one أذن whose subject/نائب الفاعل/na'b al-fa, is omitted from the text. The above Ayah does not mention what that thing which was permitted is, i.e. what that action which is permitted to be done by those who have been fought Was. Although the Ayah has not mentioned the subject of the passive verb أذن it could be understood from the context of the source language Ayah. In other words, that thing which is permissible can be deduced and informed from the linguistic formula of The Qur'anic text.

But why is the subject of the passive verb omitted in the Ayah? Alternatively, what are the aesthetic semantic purposes of omitting that subject? Before answering this question, it should be mentioned that the omitted permissible thing in the Ayah is 'fighting' for self-defence. This is because Muslims were prohibited to fight those disbelievers who started fighting against them in Mecca.

However, omitting the subject in the Ayah is intended to indicate one important principle. That principle is that war in Islam is not intended of itself; Muslims are not permitted to wrongfully initiate aggression against innocent people, and should not start wars themselves. The main purpose of war in Islam is in self-defence. That, however, may be the point behind naming war in Islam as جهاد/Jihad. As it is clear that the basic meaning of the root of the word حرب/harb/war is to destroy, while the basic meaning of the word جهاد/jihad is to do the best, which includes fighting ourselves before fighting others and include that the war in Islam is to establish a better conditions and situations. (Al-Zawi: 1/546, 610).

Going back to the ellipsis in the Ayah, the omitting subject indicates that fighting in Islam is an exceptional state; it should not be permanent, and it is permitted sometimes for real and strong reasons. And all those reason come to the main reason, which is to defend the Islamic society and fight those who always make war on Islam.

The reason for that permission was clearly mentioned in the Ayah "بأنهم" /because they were wronged. Yet mentioning the reason for permission in the Ayah was intended to give the Muslim society a clear message that fighting must be the last means to solve a problem. And it is not preferred if there is another means to defend and protect Muslim society.

Asad has insisted that the Ayah "enunciates the permission to fight physically in self-defence. All relevant traditions (quoted, in particular, by Tabari and Ibn Kathir) show that this is the earliest Qur'anic reference to the problem of war as such. According to Abd Allah Ibn Abbas it was revealed immediately after the Prophet left Mecca for Medina, i.e., at the beginning of the year 1.H. The principle of war in self-defence has been further elaborated

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in Al-Baqarah, which was revealed about a year later. See 2: 190.193” (Asad: 512).

In short fighting in Islam is:

- 1. Not to impose Islam, it is rather to protect and defend Muslims.
- 2. Subject to many conditions
- 3. A temporary situation
- 4. Not the only way to solve problem, it is rather the last solution.

It is not without due reason that the reason for the permission of the war is mentioned in the Ayah, while the permitted thing is not. That is to give a clear message that war in Islam is exceptional situation subject to many conditions as mentioned.

Al-Zamakhshary says:

"والمعنى: أذن لهم في القتال، فحذف الماذون فيه بدلالة "يقاتلون" عليه...وهم أصحاب رسول الله، كان مشركو مكة يؤذونهم أذى شديداً، وكانوا يأتون رسول الله صلى الله عليه وسلم بين مضروب ومشجوج يتظلمون إليه، فيقول لهم اصبروا فإني لم أؤمر بقتال، حتى هاجر فأنزلت هذه الآية، وهي أول آية أذن فيها بالقتال بعدما نهى عنه في نيف وسبعين آية".

(Al-Zamakhshari: 3/156).

The purport of the Arabic text quoted above is that the permissible thing is omitted from the Ayah for it is clear from the text that the permissible thing is fighting. Al-Zamakhshari, also, says that the Ayah was sent to allow the companions of the Prophet to fight their enemy after a very long time of patience and torment in Mecca. He also stated that fighting was prohibited before this, as stated in more than seventy Ayahs in The Qur'an, and the above.mentioned Ayah was the first one which allows Muslims to retaliate against their enemy who killed them and drove them from their homeland and properties.

The following table shows the English translated versions of that Ayah.

Table 4.24. The translations of Ayah 39 of Surah Al-Hajj

The translator	The translation
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Dawood	Permission to take up arms is hereby given to those who are attacked because they have been wronged...
Hilaly& Khan	Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged...
Saheeh	Permission to fight has been given to those who are being fought because they were wronged...
Arberry	Leave is given to those who fight because they were wronged...
Ali	To those against whom war is made permission is given (to fight) because they are wronged...
Daryabady	Permission to fight is given to those who are fought against, because they have been oppressed...
Asad	Permission [to fight] is given to those against whom war is being wrongfully waged
The Bewleys	Permission to fight is given to those who are fought against because they have been wronged...
Pickthall	Sanction is given unto those who fight because they have been wronged...
Palmer	Permission is given to those who fight because they have been wronged...

As shown in the above table, Dawood, Hilaly and Khan, Saheeh, Ali, Daryabady, and Asad have mentioned the omitted subject of the source language passive verb. Palmer, Daryabady and Pickthall have not mentioned that omitted subject. Moreover, most of the translators have used the active verb (to fight), in rendering the source language omitted subject of the Arabic verb /أذن/ permission was given. In mentioning the elliptic source language subject, the aesthetic purposes of that subject, which have been mentioned, have been lost.

As for those who have not mentioned the elliptic subject, their renderings do not coincide with the real purposes and reasons behind war in Islam. Furthermore, Palmer and Pickthall have chosen the active target language form: (who fight) in translating the Arabic passive verb /يقاتلون/who were fought against. That has resulted in misunderstanding and misconception of the reality of the war In Islam, in which Muslims do not begin war; they, rather, try to defend themselves against the aggression of



others. The meaning of self-defence is lost in such translations. Whereas it is clear in the Arabic source text that Muslims were fought against before they began fighting to defend themselves.

#### 4.7.3 The Ellipsis of Consequence of The Imperative Clause

In Arabic, the imperative style contains two main verbs: the imperative verb /فعل الطلب/ *fi, l al-talab* and the imperative consequence /جواب الطلب/ *jawab al-talab*. Sometimes, the imperative consequence is omitted in The Qur'an for different kind of purposes. The concern in this study is not with these kinds of ellipsis themselves; rather, the way of translating those Ayahs in which the consequences of those verbs are omitted is the main purpose in this regard.

The following Ayah represents an example of what has been mentioned:

"وَأَن لِّقَ عَصَاكَ فَلَمَّا رَاها تَهْتَزُّ..."

( القصص: 31 )

#### The Analysis

In that Ayah Allah says that He has ordered Moses to throw down his staff. But the Ayah does not mention that Moses has thrown his stick, though the rest of the Ayah and the context of it show that Moses has thrown it. There is a verbal sentence omitted from the text. The sentence, which is omitted, could be /فَالْقَاهَا/so he threw it.

Al-Tabari has mentioned that there is ellipsis in the Ayah, and that ellipsis is /and Moses has thrown it "فَالْقَاهَا مُوسَى" (Al-Tabari: 20/46).

Al-Qurtubi has, also, said that the ellipsis in the Ayah is:

/and he (Moses) has thrown it. "فَالْقَاهَا مِنْ يَدِهِ" (Al-Qurtubi: 13/106 ).

The aesthetic purpose behind omitting that sentence is to indicate that Moses was an obedient servant of Allah. Therefore, there is no need to mention that he has thrown it; because there must be no doubt that he fulfilled what his God had commanded him.



That is the reason why The Qur'anic text omitted the consequence of the imperative verb, and jumped to mention the situation of Moses after he had thrown the staff. This kind of ellipsis does not happen randomly, rather it, only, happens in The Qur'anic text when the reader can recognise it and understand what is omitted.

The golden rule in this regard is that ellipsis is preferable when omitting the structures is more meaningful than mentioning them.

The problem in translating such an Ayah is that mentioning the source language elliptic structure in the target language text would result in the loss of the aesthetic purposes of the source language ellipsis. Moreover, omitting the original elliptic structure, would not give the exact connotations of the source language ellipsis because languages have different connotations of their styles and devices.

As for the above.mentioned Ayah, all the translators have preserved the source language ellipsis in their English translated versions of the Ayah. Therefore, only, three of them have been quoted to illustrate what has been said.

*Table 4.25. The translations of Ayah 31 of Surah Al-Qasas.*

The translator	The translation
Arberry	Cast down thy staff. And when he saw it quivering like a serpent, he turned about retreating...
Hilaly& Khan	'And throw your stick!' But when he saw it moving as if it were a snake, he turned in flight...
Daryabady	And cast down your rod. And when he saw it stirring as though it were a serpent, he turned in flight and looked not back...

The translators, as in the table, have preserved the Arabic ellipsis in their English texts, which does not give the exact connotations and the same denotations of the Arabic Qur'anic ellipsis.

In short, there are many of the positions of ellipsis in The Qur'an, which cannot all be mentioned in this study. Therefore, the above examples may be enough to have an idea about the nature and the role of the ellipsis in The

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Qur'an, and about the translation process of The Qur'anic texts, which contain ellipsis in The Qur'an.

It is, however, a very difficult task in which the translators tackle source language texts, which contain ellipsis. For if the translator preserves the source language ellipsis, the semantic gap in the target language will be wider than the source language semantic gap. Moreover, if the translator fills the elliptic gap he will reduce the possibilities of the meanings in the source language text and, then, the richness of the original Qur'anic text will be lost.

That is to say that the loss of meaning is unavoidable and the loss of the aesthetic purposes of The Qur'anic ellipsis is inevitable. This, no doubt, supports the opinion that The Qur'an is an untranslatable text.

#### 4.8 THE ADJURATIVE PHRASES

The adjorative phrase in Arabic consists of three components. The first one is أداة القسم /*adat-ul-qasam*/ the adjorative particle which could be the واو /*waw*, the تاء /*ta'* and the باء /*ba'* which mean by. The adjorative particle is regarded as حرف جر /*harf jar*/preposition in Arabic. In addition, the second component is المقسم به /*al-muqsam bih*/the sworn.by thing or person which is regarded with the adjorative particle as a prepositional phrase. Moreover, the third component of the adjorative phrase is اجواب القسم /*jawab al-qasam*/the adjorative consequence. (Al-Zarkashi: 40).

Under his subtitle only the assertion particle will be studied in order to give an idea about the process, which has been followed by the translators in translating the Ayahs which contain such a particle.

The following Ayah represents an example of what the translators have differed about in their translations into English.

( القيامة: 1 )

"لا أقسم بيوم القيامة"

#### The Analysis

The Arabic particle لا/la in the Ayah is not a negation particle as some of the translators have understood. That particle is an assertion particle. In other words, the particle is to support and stress the oath in that Ayah.

Moreover, the assertion in the Ayah is deduced from two linguistic devices: the oath and the Assertion particle لا.

Ibn.Katheer has mentioned that the لا in the Ayah is for assertion in the following quotation:

"لا قبل القسم لتأكيد النفي"

(Ibn-Kathīr: 4/457)

Al-Zamakhshari, also, says that the purpose of لا is to assert the oath.:

"وفائدتها (لا) تأكيد القسم"

(Al-Zamakhshari: 4/145).

Al-Qurtubi has, also, mentioned that the meaning of لا أقسم is I swear.:

"معنى " لا أقسم " : أقسم"

(Al-Qurtubi: 19/91)

Some of the exegetes, however, said that the لا is for negation, but it negates something else before the oath, but even if it is for negating something else, it supports and asserts the oath in the Ayah.

Mainly, the translated versions on the following table give us an idea about the translating process, which is followed by those translators.

Table 4.26. The translations of Ayah 1 of Surah Al-Qyamah.

The translator	The translation
Asad	Nay! I call to witness the day of resurrection.
Arberry	No! I swear by the day of resurrection
Ali	I do call to witness the resurrection day;
Daryabady	I sear by the day of resurrection.



Bewleys	No! I sear by the day of rising!
Dawood	I sear by the day of resurrection,
Pickthall	Nay, I sear by the day of resurrection.
Saheeh	I swear by the day of resurrection.
Hilaly& khan	I swear by the day of resurrection.
Palmer	I need not swear by the resurrection day!

As shown in the above table, Asad, Arberry, The Bewleys, Pickthall and Palmer have understood the assertion particle **ﻻ** as negation particle, and this is a clear mistranslation of the text.

As for the remaining translators (Daryabady, Dawood, Saheeh and Hilaly and Khan): they have omitted the above.mentioned particle. However, Ali is the only one of the translators who has realised that the particle in the beginning of that Ayah is an assertion particle. Therefore, he has used the English assertion style: I do call, though he has not translated the exact meaning of the source language oath.

The first group of the translators have made a clear mistranslation of that Ayah. That mistranslation is due to their limited knowledge of the nature of the Arabic adjorative phrase. The translators have only seen one meaning of the Arabic particle **ﻻ**, which is that this particle is only a negation particle. This group have taken the opinions of some of the exegetes of The Qur'an that the **ﻻ** in the Ayah is for negation. But, as it is said, even if it is in the Arabic text for negation, it is not to negate the oath, it is, mostly, to assert and strengthen the oath in the Ayah. That is to say that the English equivalent of the source language particle does not deliver the exact meaning of the source language particle.

Furthermore, the second group of translators have, also, made a mistake by omitting that assertion particle in order that they may deliver a natural fluent translation. Although their translated versions are nearer to the original meanings, they could not avoid the loss of the meaning of assertion deduced by the assertion particle

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Ali's version seems to be the nearest one to the source language text in terms of rendering the meaning of the source language assertion particle.

Another example is shown in the following Ayah to shed more light, and to illustrate, how the translators have understood the meaning of the particle within the oath phrase.

( المدثر:32)

"كلا والقمر"

The Analysis

The Arabic particle كلا/*kalla* in the context of the above Ayah is an assertion particle. Although negation is the main meaning of it, it is in the above.mentioned Ayah to assert the oath. The Ayah has two kinds of emphasis: the oath and the assertion particle. Yet, those two kinds of assertion or emphasis indicate the greatness of what Allah has sworn to confirm. In other words, the great asserted oath is convenient to the evident truth which is that “ the changing phases of the moon and the alternation of night and day are the outcome of God.given, natural laws, so, too, a sinner’s sufferings in the hereafter Is but a natural outcome of his deliberate wrongdoing in this world.” See (Asad: 910).

Al-Qurtubi has asserted that the particle كلا in the Ayah is mainly for assertion as he said:

" كلا " صِلَة لِلْقَسَمِ، التَّعْدِيرُ أَيُّ وَالْقَمَرِ. وَقِيلَ : الْمَعْنَى حَقًّا وَالْقَمَرُ "

(Al-Qurtubi: 19/84) and (Al-Ṭabari: 29/102).

The following table contains the English translated versions, which are studied in this research.

Table 4.27. The translations of Ayah 32 of Surah Al-Muddathir.

The translator	The translation
Ali	Nay, verily. By the moon.
Daryabady	Nay: and by the moon
Arberry	Nay! by the moon.
The Bewleys	No indeed: By the moon.

Pickthall	Nay, by the moon.
Hilaly& khan	Nay! And by the moon.
Saheeh	No! By the moon.
Asad	Nay, but consider the moon.
Dawood	No, by the moon!
Palmer	Nay, by the moon!

As shown in the above table, all the translators have used English equivalents which signify the meaning of negation in translating the Ayah into English. But the Arabic particle **لا** signifies the meaning of assertion in that context as it was mentioned above, though the meaning of negation is the basic meaning of that particle.

Moreover, all the translators, except, Asad have used the English adjectival expression 'by the moon' which is nearer to the source language meaning than Asad's phrase 'consider the moon'.

The Arabic negation particle in the Ayah connote the meaning of assertion, while its English equivalent does not connote that meaning which is signified by the source language particle as mentioned above.

#### 4.9 SUMMARY

To sum up, the differences between Arabic and English in terms of their syntactic systems, pose a great deal of problematic questions. Consequently, the loss of meaning would be inevitable in translating Qur'an into English.

Arabic is a language, which mostly relies on a flexible word order while English has less flexibility in ordering its words in a sentence. The result is that the meaning expressed by the flexible Arabic sentence would not be, precisely conveyed by the English equivalent.

As for word order Baker insists, "The order in which functional elements such as subject, predicator, and object may occur is more fixed in some languages than in others. Languages vary in the extent to which they rely on word order to signal the relationship between elements in the clause". (Baker, 2001: 110). Moreover, since Arabic has a more flexible system of word order



than English, it has, then, a lot of choices to construct the sentences. The possibilities of meanings expressed by Arabic sentences would, thus, be more than those of the meanings expressed by the English equivalent sentences.

Moreover, while the main Arabic word order is V.S.O whereas the English one is S.V.O, the translator, then, may overlook this simple rule and consequently, the English rendering of some Arabic sentences would look odd and the loss of meaning would be unavoidable (Shunnaq: 34).

Furthermore, tenses in Arabic are different from those in English. Arabic has not got as elaborate and precise a system of tenses as English. Moreover, Arabic sometimes uses unreal tenses to convey some aesthetic meanings. It is extremely difficult to deal with Arabic texts, which include some unreal tenses in translating Qur'an into English.

The same thing can be said regarding translating the Arabic texts, which include conjunctions and prepositions. That is due to the differences between Arabic and English in the construction, denotations and connotations of conjunctions and prepositions in both languages. As for pronoun shift, it is a very difficult Arabic linguistic device. Translating an Arabic Ayah of The Qur'an, which includes a pronoun shift, would result in a vague, unnatural and sometimes a ridiculous-sounding English translation.

Ellipsis, however, is one of the most places of losing the meaning in translating Qur'an into English. The problem in translating The Qur'anic ellipsis is that reserving the source language ellipsis would result in the loss of the meanings of those words, phrases or sentences, which are not mentioned in the source text. Moreover, mentioning what has been omitted in the source language text would also result in losing the aesthetic meaning of the source language ellipsis.

Lastly, some Arabic styles are very difficult to translate into English without losing some of the source language meanings. The problem, here, stems from the fact that the lexical elements within the structure of the style could, to some extent change their basic original meanings according to the logic of the new stylistic structure. The English translation could convey the

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basic meanings of those lexical elements within the stylistic structure. But it would not render the secondary meanings, which are gained, from the whole linguistic structure and context. That is to say that translating some Arabic particle such as those in the adjectival style would result in losing some of their source meaning if not misconnecting and mistranslating their source concepts.

Overall, the loss of meaning in translating Qur'an into English is an undeniable issue. It is a very evident matter when dealing with some specific syntactic problems in translating Qur'an into English. Yet, that would lead us to the fact that has been repeated by some of the exegetes of The Qur'an, linguists, orientalists and translators, that The Qur'an is an untranslatable text.

## *Chapter 5.*

# *Conclusion*

## **5.1 INTRODUCTION**

The work described in this study had acknowledged the loss of meaning in translating The Qur'an into English in terms of the lexical and the syntactic levels.

Although, the study was not intended in providing a translation guidelines, it identified the source and the mechanism of the occurrence of the loss of meaning in translating The Qur'an into English. This comprises loss of meaning related to the linguistic, cultural, rhetorical, phonic and syntactic aspects, which have been covered throughout the present work. The following sections are devoted to provide the results obtained, directions suggested for further studies and recommendations presented to improve the English translations of The Qur'an in future.

## **5.2 RESULTS**

The following points represent the main results obtained in this research:

1. The Qur'an translation is a debatable issue among Muslim scholars themselves. This is, to some extent, because the Qur'an is a living document,
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and from time to time, the interpretation of the book changes according to different understandings, views and opinions. In looking to the Qur'an repeatedly, one finds out new meanings and fresh methods of interpretation. That explains why translating the Qur'an into Arabic (exegesis) let alone translating it into other different languages is a changeable technique. Moreover, the translation theory and the translating methods, also, change through the course of time, a matter that, of course, affects the Qur'an translation. As for Muslim scholars, they have had different opinions regarding translating The Qur'an recently and in the past. The tendency towards forbidding The Qur'an translation was strong among the old scholars, but permitting it has become a stronger view recently.

2. The Muslim Scholars have three different opinions regarding The Qur'an translation:

The Qur'an cannot be reproduced in English. That means that The Qur'an in this regard is untranslatable; Islam forbids the translation of the Quran and does not acknowledge a translation of The Qur'an to be equivalent to the Quran. The best way, in this regard, to understand The Qur'an is to learn Arabic as the source language of this book as it happened in the first ages of Islam when non-Arabic speakers have learnt Arabic in some parts of Iraq, Syria, Egypt and Northern Africa.

The Qur'an is translatable; it is legal from the Islamic point of view to translate it, and there are some evidences that the translation of The Qur'an has been carried out since the early days of Islam.

The Qur'an is untranslatable, but its meaning can be translated and it is recommended in Islam to translate the meaning of it as a part of proclaiming Islam to the world.

It seems that the debate between Muslim scholars regarding translating The Qur'an into non-Arabic languages is, to some extent, determined by their different views about the 'Qur'an translation'. Those who forbid translating The Qur'an mean by the term 'translation' to convey the meaning and the style, the matter and the manner or the content and the form. In this opinion, The Qur'an is untranslatable as it is well known that in translation generally

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cases of transferring the same meaning and similar form as the original into another language is very rare or rather impossible.

On the other hand, those who admit translating The Qur'an into non-Arabic languages look at the translation as a means to convey only the meaning, the matter or the content of the book to the target language. In this regard, The Qur'an is translatable.

Accordingly, it could be safely said that The Qur'an from the Islamic point of view, is untranslatable in terms of rendering its form and content, though it is translatable in terms of transmitting its meaning or content to the target language.

3. The majority of The Qur'an translators, Muslims and non-Muslims admit that The Qur'an is untranslatable and all that they can do is to convey its meanings to English. They have admitted that The Qur'an is a unique discourse and none of them has claimed that his rendering is the standard or the substitution of The Qur'an. The output however will be no more than an interpretation of the underlying meanings of The Qur'anic text rather than an equivalent of the source language text. This suggests the obvious distinction between The Qur'an and a translated Qur'an.

4. The difference between the Bible and The Qur'an in terms of translatability is that the Bible source language is no longer in use while The Qur'an source language is still the language of millions of people in the world. The Christian view regarding this issue is that the Bible is still the Bible, no matter what language it may be written in, while Muslims believe that if The Qur'an departs its Arabic it will no longer be a Qur'an. Abdul-Raof (2001: 179) says "For Muslims, the divine Word assumed a specific, Arabic form, and that form is as essential as the meaning that the word conveys. Hence, only the Arabic Qur'an is The Qur'an and translations are simply interpretations" of The Qur'an into non-Arabic languages.

5. The old translators attempt to present The Qur'an in a religious Biblical English which is dominated by archaic Biblical style and convention, affects the style of the English translation and does not convey to the contemporary target reader the real concepts and message of The Qur'an.

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This style however affects the fluency and the naturalness of the translation, a matter which, in turn, affects the meaning of The Qur'an in English. This point could be a result of the following:

6. The older translators focus in translating the form of the message, and translators took particular delight in being able to reproduce stylistic versions. That may be the reason behind the use of the archaic Biblical language and the unusual grammatical structures in the old translations. The more recent translators focus however has shifted from the form of the message to its content in order to get as same response of the target reader as the source reader's response.

7. There are many ridiculous mistakes in many of the English translations of The Qur'an, which reveal the lack of understanding Arabic among some of the translators; their knowledge of Arabic style and grammars is not enough to appreciate The Qur'anic meaning properly and perfectly in order to convey it to English. This in turn results in losing some aspects of The Qur'anic meanings.

8. There is in translation inevitable loss of meaning, mistranslation, and misunderstanding because of variations of many linguistic and cultural factors. In other words, it is very difficult for a translator to capture both meanings (primary and secondary). The meanings, which are mainly lost in translating The Qur'an into English, are the connotative or secondary meanings. However, sometimes the basic denotative meanings are, also lost in the translating process. That is to say that transferring the basic/general meaning of a clause or a text is easier than transferring its secondary meaning or rhetorical purpose.

9. Adherence to the target language norms could result in losing some connotative or denotative meanings of the source language text. However, faithfulness to the source language norms could result in losing the naturalness, the cohesion, the readability and the simplicity of the target text. Moreover, no possible solution would treat perfectly the linguistic and non-linguistic problems of The Qur'an. The Qur'an's linguistic, rhetorical, lexical and syntactic features are strongly intimate to it and any attempt to adjust

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them with the target language norm results in a sacrifice of their aesthetic effects in the target text.

10. The translation of the Islamic words/terms is further complicated. When the translators attempt to translate the key religious terms that constitute a complete referential gap in English. The real concepts of those terms are, to a large extent, missed in the target language. Using the Biblical equivalents to convey the Islamic terms is not the best method to transfer their concepts; this method would, rather, result in delivering some Biblical (Jewish/Christian) concepts instead of delivering the Islamic concepts of the terms.

11. The analysis of the translations of the polysemous and the synonymous items of The Qur'an demonstrate the lack of the equivalence in the lexical level between the source and the target languages. The Qur'anic polysemous items are difficult to translate because they embody a complex meaning, which can only be translated by a paraphrase and the translator only translates one meaning of the multiple meanings of the source language polysemous items. For it is difficult to transfer accurately into English every shade of meaning, which is signified by a Qur'anic Arabic word. Therefore many translators have used the explanatory footnotes to explain the multi-layered Qur'anic meanings. As for the synonymous items, the translators also could not distinguish between those seemingly synonymous items in The Qur'an. Therefore, they sometimes translate two different lexical items of the source text into only one lexical item in the target text. That is because there is no absolute perfect synonym or perfect equivalence in translation; it is, in other words, due to the unavailability of the English equivalent which could denote the Arabic words exact meaning.

12. Translating or transliterating the proper nouns of The Qur'an is a very difficult task. The Qur'anic proper nouns cannot sometimes be translated into the Biblical proper nouns since each proper noun has a different image in both the Bible and The Qur'an even if it refers to the same person or thing. Paraphrasing The Qur'an proper nouns seems to a large extent to be absurd. On the other hand the transliterating process fails to

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convey the meaning and image of the source language proper nouns, in particular when the target reader have no idea about the transliterated Arabic proper nouns.

13. The original Arabic text of The Qur'an expresses more emotive meaning than its translated version. That is to say that The Qur'anic emotional meaning is to some extent lost in the English versions of The Qur'an. That in turn reflects the comparative poverty of English compared to Arabic in expressing certain emotional concepts.

14. The cultural implications and the associational connotations of The Qur'an, which are related to the Arabic culture and environment, are to great extent lost in translating The Qur'an into English.

15. The phonic impacts of the rhythmic and rhymed Ayahs of The Qur'an are unavoidably lost in the English translated versions of The Qur'an, though some of the translators, Arberry for instance, have attempted to retain those impacts in his translation.

16. The English translated text of The Qur'an is wordier than the Arabic. That is due to the fact that the translators have inclined to paraphrase and explain some of the source language terms to make it more clear in the translations since there is no an adequate equivalent for such source language items in the target language. In other words, the English versions of The Qur'an are mainly overtranslated.

17. The V.S.O word order is the unmarked or the main word order in Arabic, though Arabic also accommodates the S.V.O word order. Although Arabic is not a free word order language, it exhibits a relatively flexible word order which is related strongly to the rhetorical purposes of the text. Moreover, the rhetorical purposes of the Arabic word order are mostly lost when reordering The Qur'anic word order in English.

18. Tenses in Arabic are different from those in English. Arabic does not have as elaborate and precise system of tenses as English. Furthermore, Arabic sometimes uses unreal tenses to convey some rhetorical purposes. For instance, the past tense in Arabic could refer to the future and the

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present tense could also refer to the past a fact which makes it difficult to deal with Arabic texts which include some unreal tenses in translating Qur'an into English. The rhetorical meaning of this Arabic style will be unavoidably lost in changing the source language tense to accommodate the target reader with the Arabic style.

19. A further complication is caused by what is known as pronoun shift/التفات. Pronoun shift is a very difficult Arabic linguistic device. Translating any of The Qur'anic Ayahs, which includes a pronoun shift, would result in a vague, unnatural, unreadable and sometimes a absurd English version. The English reader will find it difficult to grasp some kinds of the Arabic pronoun shift in their original form. Therefore, some translators attempted to reconstruct this Arabic device in English a matter, which results in losing the aesthetic meaning of the source language structure.

20. Additionally, ellipsis in The Qur'an is among the most effective linguistic structures. It occurs in the best and finest Arabic style where words and phrases have to be provided by the reader to make the whole sense of the text. Sometimes, only the subject is mentioned and the predicate entirely omitted, whilst on other occasions the reverse is the case. The power of ellipsis lies in the deletion of these certain grammatical items leaving the meaning in need to be complete as mentioned. Most translators have felt the need to provide the terms, which the original deletes. This added information is usually presented either in italics or between brackets, a method which results in the disruption of the flow of the source utterance. That is to say that the deletion or rather the effect it produces is not possible to match in English. Most of the translations consulted, however, have reproduced the verses in varying degrees of prosaicism; their attempts in many cases were unreasonable and sometimes bizarre.

21. Translating the Arabic texts which include conjunctions prepositions and adjurative particles poses one of the thorniest questions in translating The Qur'an into English. That is due to the differences between Arabic and English in the construction, denotations and connotations of conjunctions prepositions and adjurative devices in both languages. These differences

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between Arabic and English in terms of particles, conjunctions and prepositions are the main reasons behind the unavoidable loss of meaning in translating The Qur'anic Ayahs, which include such linguistic devices into English.

That is to say that translating some Arabic structures such as those including what have been mentioned in this point, would result in losing some of their source meaning or mistranslating their source concepts may take place.

22. Transferring correctly and adequately, the meaning of the source text results in more acceptable versions than transferring the form of the original text. That is to say that the literal translation is not the suitable methods or procedure in translating The Qur'an into English. The semantic translation may be preferable to convey the meaning of The Qur'an to English since it is agreed that The Qur'an cannot be translated into any other language in terms of transmitting its rhetorical styles and unique textual structure. Accordingly, the Qur'an cannot be translated literally into English.

23. It is impossible for any one to claim that his translation is at the same high level as the original Qur'an or to say that his translation could substitute the original. Pickthall said, **"The result is not The Qur'an"**. He, also, pointed out that the translation can never **"take the place of The Qur'an in Arabic"** (Pickthall: vii).

24. The translations of the eloquent composition and the rhetorical text of The Qur'an into English or any other language are impossible. That is, to some extent, due to the fact that there is no exact correspondence between relative words in different languages. Therefore, Arberry (1991: xii) says, **"I have called my version an interpretation conceding the orthodox claim that The Qur'an is untranslatable."**

25. The impossibility of translating The Qur'an is due to many different factors such as:

Knowing only one shade of the meaning.

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Some confusion with The Biblical tradition which is mainly Hebrew or Syriac.

Difficulties of many Qur'anic Arabic sentences syntax.

The strong relationships of some of The Qur'anic structures with some Arabic cultural aspects, which are, intimately, belong to Arabs and their cultural environment.

The tendency of many Qur'anic textual structures to be rhythmic or rhymed. In fact this makes it difficult for the translator to convey the source language phonic impacts.

The lack of good acquaintance of Arabic among the non-Arab translators on the one hand and the lack of sufficient grasp of English among non-English translators on the other hand.

### **5.3 RECOMMENDATIONS**

1. The Qur'anic translation must not be like any other translation, since The Qur'an is a religious book, its translation has to be revised continuously. It is not a task that could be carried out once and for all, but rather it should be revised from time to time. The reasons for this may be new views in understanding The Qur'anic text or may be in relation to the interpretation, and changes in the language into which the translation being made, and new ideas regarding the communication and translation theory. For all the above.mentioned factors The Qur'an translations should be revised from time to time in order to meet the fast dramatic changes which usually happen to target languages. It has been suggested, for instance, that no translation of the Bible should be allowed to remain unrevised for no more than twenty years. (Christiane, Translation studies: 68).

2. It was said that the selected Arab native translators are better than the non-Arab native translators in translating the intended meaning of the Arabic text. And the selected non-Arabic native translators, particularly, the English native translators produce more stylistically, acceptable sentences than the non-English native translators do (Al-Sahli: 421). Thus it is strongly

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recommended for The Qur'an translation to be done by more than one translator or rather it should be done by a committee of Islamic and Qur'anic scholars, linguists, grammarians and rhetoricians of both Arabic and English. Scholars in anthropology socio-cultural studies should, also, be consulted. It is worth mentioning that one of the versions of the Bible was carried out by 47 Biblical scholars commissioned by King James himself (The Holy Bible: New International version: 20). The Qur'an however should be given more account in its translation particularly when translating it into a language far linguistically from Arabic such as English.

3. Since the main objective of The Qur'an is to proclaim the message of Islam. The preferable strategy, which should be suggested in this regard, is the semantic communicative translation which aims to address the target reader and deliver the meaning of The Qur'an rather than providing an archaic diction which alienate the translation rather than guiding the target reader directly to the meaning of the source text.

4. Even if The Qur'an translation would be carried out by a committee as mentioned above, it is important for the translator of The Qur'an to have a very good knowledge of the translation theory, linguistics, sociolinguistic disciplines and the theory of communication. The translator of The Qur'an has to meet the translation theory primary criterion of being an ideal bilingual reader and writer who knows both languages perfectly. He also has to make a balance between freedom and faithfulness to the original. In other words, the translator has to make this balance between the source text-oriented strategy and the target audience-oriented one though in the end the result will be no more than an approximation of the source text.

5. More studies need to be carried out in assessing the current translations of The Qur'an to improve the future translating process and procedures. Since the problem of meaning is the main in translation in general and on translating The Qur'an in particular. This problem needs to be focused on by further researchers. This study has focused on the 'loss of meaning', but the so-called 'addition in meaning' in translating Qur'an into English is not generally, addressed in this thesis and requires further

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research. Moreover, many kinds of sensitive Qur'anic meanings need also to be studied. The metaphoric, idiomatic and many rhetorical meanings are in need of further study and research. Aside from the issue of meaning, The Qur'anic linguistic textual structures also need more studies. The rhetorical Qur'anic styles, particles, for instance, are in need of further studies.

Overall, analysing and assessing the current Qur'an translations still need more research in order to evaluate those translations and to improve the future translating procedures concerning The Qur'an.

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